



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

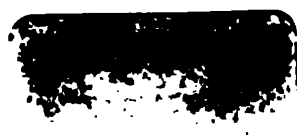
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

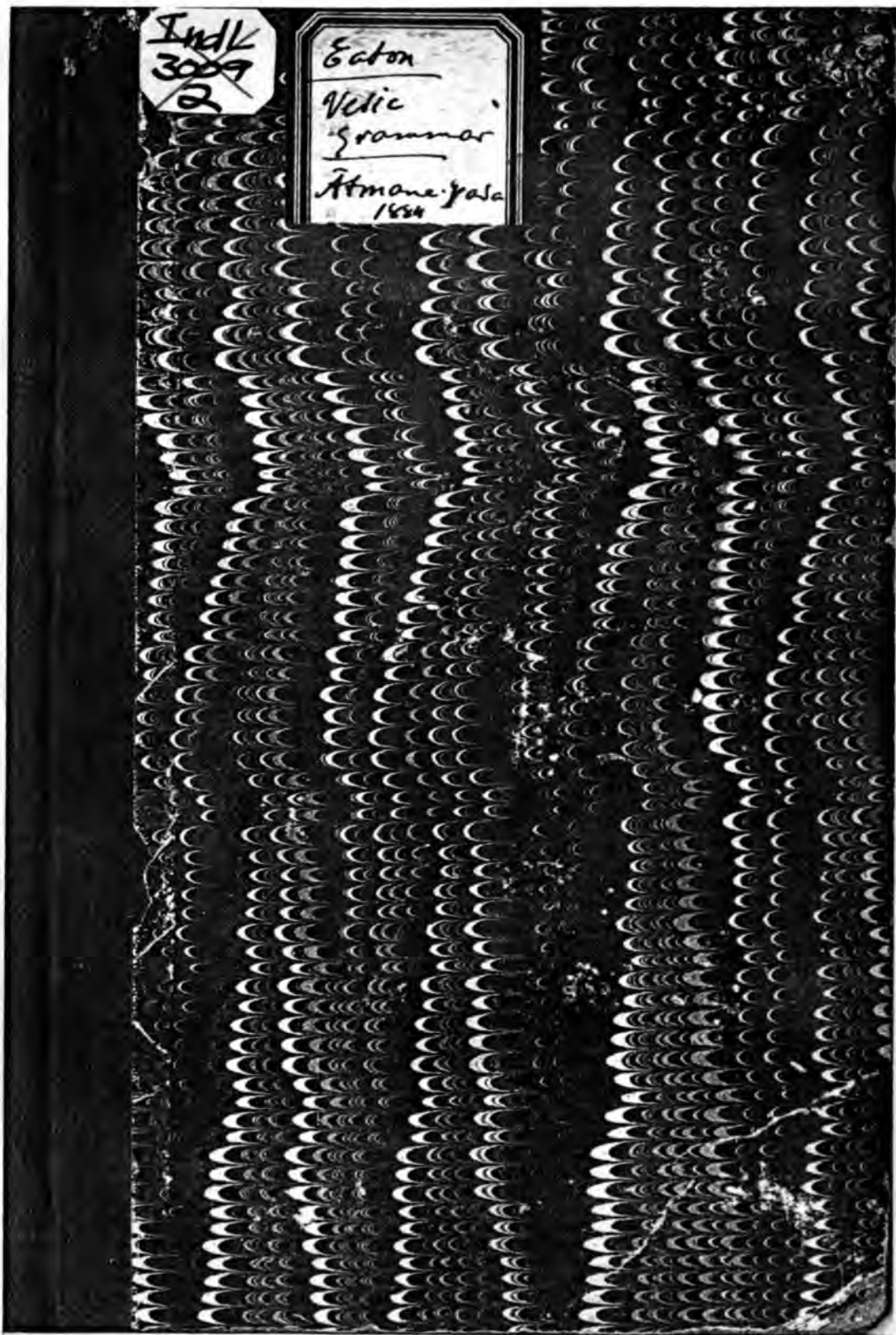
IndL
3009
2





Indk
3009
2

Eaton
Vedic
Grammar
Atmanesvara
1854



Ms. A. 9.2.3009.2



THE
ÂTMANEPADA
IN
RIGVEDA.

A DISSERTATION
PRESENTED
TO THE PHILOSOPHICAL FACULTY OF LEIPZIG UNIVERSITY
FOR
WHICH THE DEGREE OF DOCTOR OF PHILOSOPHY
WAS CONFERRED.

BY
ADONIRAM JUDSON EATON.

LEIPZIG
DRUCK VON G. KREYSING
1884.

~~Ind L 3009.2~~

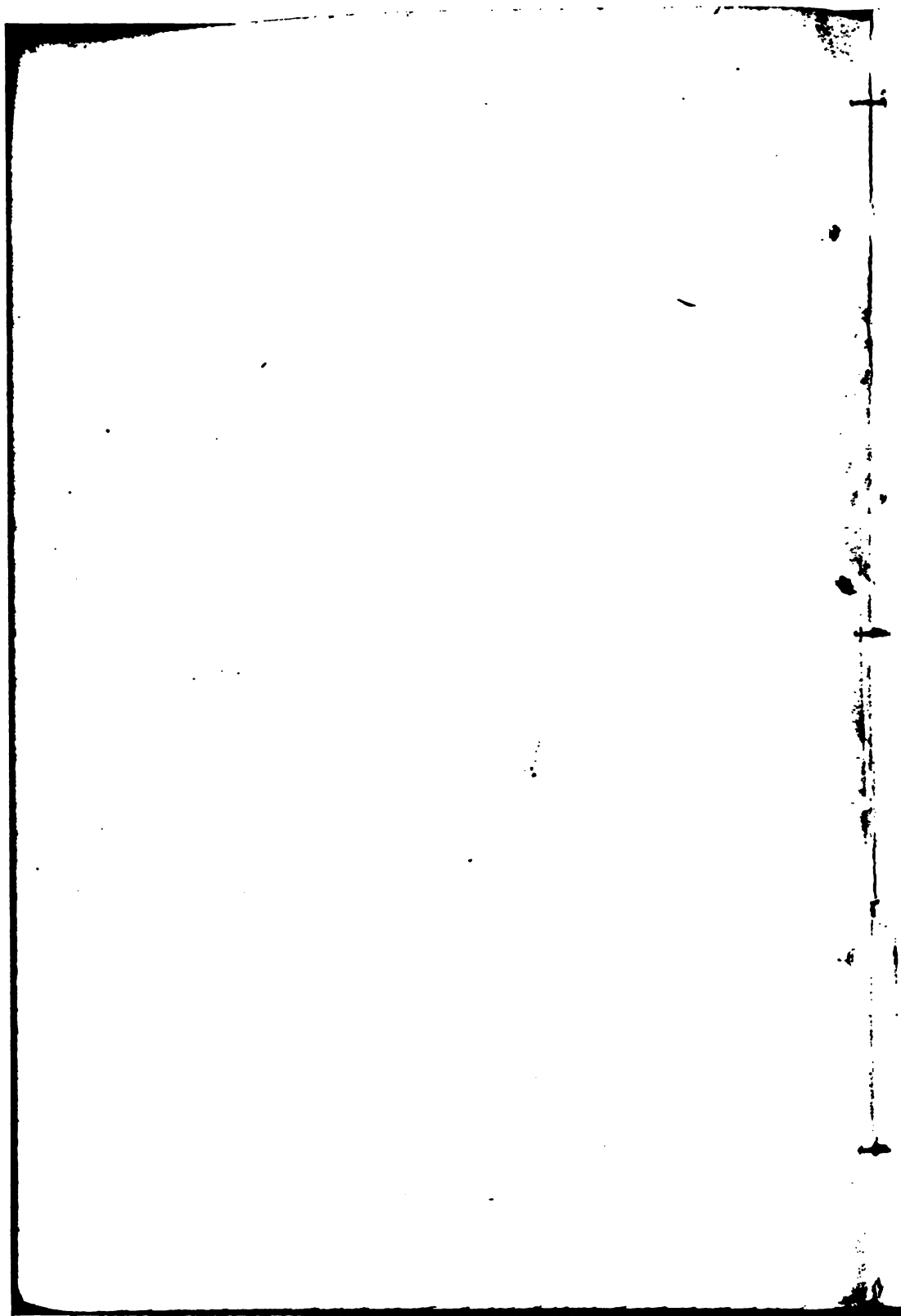
Ind L 3009.2

1884. May 27.

Gift of
The Author.

CONTENTS.

Introductory	1—9
I. <i>Ātmanepada</i> as Reflexive	9—19
A) direct reflexive	9—13
B) indirect reflexive	13—16
C) subjective middle	16—18
D) reciprocal middle	18
E) middle in a causative sense	18—19
II. <i>Ātmanepada</i> as Passive	19—26
1) pres. pass. st. in <i>-yā</i>	20
2) 3 sing. Aorist in <i>-ī</i>	20—24
3) Other mid. pass. forms	24—26
III. <i>Ātmanepada</i> as Active	26—39
A) active in transitive, middle in intrans. sense	27—31
B) middle with no perceptible distinction in meaning	31—36
C) Verbs occurring only in <i>Ātm.</i> with prepositional particles	37—39
IV. Deponents	40—44



Introduction.

In point of time, the Vedas are probably the most ancient existing literary records of our race. Yet the Vedic language and poetry may be ascribed to a modern or secondary period in its history. The regularity and the consistency of the grammatical structure could have only been attained in the course of ages; — even this period can rather be regarded as one of gradual decay and decomposition, than one of growth. Yet it is admitted that its grammatical peculiarities are such as characterize an older language, and that the Vedic literature exhibits the elements, their meanings and modes of combination in a far less changed condition, in a more unconventional and natural development than the later Sanskrit or its sister-languages.

Among the more important peculiarities of the Sanskrit in general is the retention of the Indo-European middle, which as a separate mode of inflection, retaining in great part its original significance, has been lost to all the other members of the Aryan family, with the exception of the Greek. Hence, there meets us at the very outset in the discussion of the force of the Vedic middle this difficulty; — the entire change that has arisen in the mode of thought and expression, oft precluding the possibility of thinking from the standpoint of the native Indians, or expressing their subtle distinctions. No language more than the English has suffered a gradual loss of its inflexion, and thereby relinquished a good part of its earlier freedom, cutting itself loose from every word that was viewed as superfluous, and unnecessary for perspicuity, and thereby modifying and obliterating ancient idiomatic distinctions. The English has no voice-distinction as the Sanskrit and Greek possess. There is but one mode of verbal inflection, viz. the Active: for the middle or passive, circumlocutions are necessary. To attempt, then, to replace the grammatical termino-

logy of the Indian grammarians by current English terms would be, and is, in the highest degree misleading.

The confusion in our grammatical terms has sometimes arisen through erroneous translations, sometimes from erroneous views of early grammarians. The science of grammar was conceived and independently carried out by the Greeks and Hindus alone. The Greeks subordinated grammatical study to that of philosophy, and their grammatical terminology received the tinge of their philosophical theories: hence it has not the strict significance of that system invented by the Hindu grammarians, who began by collecting the facts of language, and whose generalizations never went beyond the external forms of speech¹⁾

We find the Greeks making a threefold *διάκρισις*, regarding more the uses of the forms of the verb.: the Indians a twofold division, in reference to the form of inflection. That the latter, in a strictly grammatical point of view is more correct, and that the passive is to be regarded only as a syntactic modification of the Active or Middle is generally conceded. The terms *Parasmaipada* ²⁾ — 'a word for another', i. e. a verb whose action refers to another than the subject — *Ātmanepada* ³⁾ — 'a word for one's self', i. e. a verb whose action refers to the subject — were invented by the Hindus to express what they believed the general or fundamental significance of this double inflection of the Verb.

We can best translate, perhaps, these terms by *Active* and *Reflexive*: and this latter word, so far as is now apparent to us from the meaning and from the etymology of the personal-endings, expresses the original basis of the distinction between the two forms.

To call the *Parasmaipada*, 'transitive', and the *Ātmanepada*, 'intransitive', and to affirm ⁴⁾ that those which are inflected in the *Parasmaipada* are verbs, the action of which was originally conceived as transitive, and those in the *Ātmanepada* were originally verbs expressive of states rather than of actions, does not appear to us as justifiable. This distinction between transitive and in-

1) Max Müller's Ancient Sanskrit Lit., p. 141.

2) Pāṇini 6. 3. 7: 1. 3. 12: 1. 4. 100.

3) Pāṇini, 6. 3. 8: 1. 3. 78: 1. 4. 99.

4) Max Müller's Sanskrit-Gram. § 287.

transitive action lies in the verbal root. Whether certain roots were originally transitive or intransitive, or both, cannot perhaps be definitely determined — certainly, none assert this as the fundamental distinction between the Active and Middle voices. In fact, we find intransitive verbs conjugated alone in the Parasmaipada, and again transitive verbs alone in the Âtmanepada.

The Functions of the Âtmanepada.

The distinctive significance of the Middle, both in Greek and Sanskrit, has been held to be the Reflexive, and that in its widest sense. *Madwig* defines the middle: „For the most part it denotes the same as the verb in the Active, but designed to refer to the subject itself, and in its interest, or to something that belongs to the subject, or concerns it“. *Mehlhorn*: „The middle represents the action that lies in the given root, as operative in its subject's sphere, determined by the given connection“. *Kühner*: „The middle form denotes an action, which the subject accomplishes on, in, or with itself, or on an object of its sphere — i. e. on a part of the subject, or on an object belonging to the subject or united with it“. *Krüger*: „The middle form represents the action as such by which the subject (either itself directly or something appertaining to it) is affected“. ¹⁾

So have grammarians extended the definition to embrace any direct or indirect reflection upon the subject. That this reflexive relation remains vague and indefinite, agrees well with the best explanation of the origin and meaning of the middle endings: that the formation of the middle precedes that of case-formation, and that the casual relations were not by the Indoeuropeans consciously attributed to the middle. ²⁾

In our attempt to express this oftentimes indefinite reflexion in our own language through the active by means of circumlocutions, we must expect at times to fail of the appropriate expressions. To give in all cases the approximate force of the ori-

1) cf. *Haacke*: „Der Gebrauch der genera des griech. verbums“, p. 59 ff.

2) *Curtius*, „Zur Chron. d. indog. Sprache“, p. 68; „Das Verbum“, I., p. 85.

ginal, we have recourse to almost all the casual relations indicated by our prepositions, 'to', 'for', 'in', 'by' etc. The same indefiniteness of the mode of reflexion involved in the middle may be gathered from equivalent expressions in the later language, as well as by the emphatic form, where the weak reflexive force of the middle was intensified and reinforced by the reflexive pronoun.

Ātmán 'Soul': 'Self', is often in later Sanskrit used for the reflexive pronoun — in R̥v. we find two instances: 9. 113. 1: „Mayst thou, o Indra, drink of our Soma, deriving heroic power therefrom for his next great deed“ (dādāhāna ātmāni): 10. 163. 5: „May I drive out sickness from my entire self“ (yākshman sārvasmāt ātmānas (abl.) vṛihāmi). In the second example, the active is employed with ātmán, where the middle was possible.

Tanū 'body' by a similar process as ātmán is often used for the reflexive pronoun: 2. 17. 2 „protected himself“ (tanvām parivyāta): 8. 11. 10 „delight thyself“ (piprāyasva svām tanvām). 6. 51. 7 „May the enemy himself wound himself“ (svayām tanvām ririshīṣta): 10. 8. 4 „Seven places hast thou obtained for thyself“ (tanvè svāyai D.): 7. 86. 2 „I converse with myself“ (vade sām svāyā tanvā I.): 55. 8 „Thou hast in thyself irresistible strength“ (tanvī dadhe). Similarly, tanvām in 3. 1. 1: 10. 81. 6: 8. 72. 14: 10. 112. 13: tanvè in 5. 4. 6: 4. 18. 10 „Yet he knew how to find the way for himself“ (tanvā ichāmānam); tanvās (abl.) in 10. 54. 3 „generate from thine own body“.

That the middle should sometimes take in addition the reflexive pronoun has nothing in itself surprising; rather it should be expected in the interest of emphasis and intelligibility. In course of time, as the voice of certain forms became fixed, it would seem necessary to resort to this, as, for instance, in 10. 163. 5 cited above.

It must be admitted, however, that distinction between the voices oft entirely fails. This was unavoidable, owing to the large class of verbs, whose action may be conceived or felt as reacting upon the subject or not, according to the relation in which it stands, according to the peculiar shade of meaning intended to be conveyed. We would expect, too, that, as the tendency in the development of language is toward fixity of character, in course of time some of these verbs would be conjugated exclusively in the *Ātmanepada*, others exclusively in the *Parasmaipada*, where both were at one time employed. Freedom of form had in course of time become for-

bidden under the ban of usage and rule. The Vedas, on account of their antiquity and extent, and since the poetic language always preserves ancient usages and original expressions much longer than the prose, matter-of-fact language, will best help us to appreciate the reflexive force of the middle.

The classification that here follows is based upon a complete collection of the passages, noted in a course of reading, in which the middle voice occurs in the R̥gveda. Where a root appears oft in the same meaning, such instances only have been selected from this list, which would tend to show its different shades of meaning. The uses of the middle in the R̥gveda, we will attempt to enumerate under the following: the Ātmanepada as

- I. *Reflexive*,
- II. *Passive*,
- III. *Active*.¹⁾

I. Ātmanepada as Reflexive.

Under which it is our purpose to classify such verbs and examples as show unequivocally the reflexion of the action upon the subject. In respect to the mode of reflexion, we find in Sanskrit the counterparts of the Greek middle. As a matter of course, we will meet not seldom with verbs, occurring both as direct and indirect reflexive: e. g. *yuñkte* „he harnesses his (horses)“: or, „he equips himself“, „makes himself ready“. (cf. *ἄγομαι*, *χομίζομαι* etc.)²⁾

A) The Direct Reflexive

denotes 1. an action which proceeds from the subject and reacts upon the same, so that the subject is at the same time active and suffering. In this the subject is at the same time direct object of the verb. Such reflexives are rendered into English by

1) cf. Delbrück, „Die Grundlagen der griechischen Syntax“, p. 69 ff. This admirable treatise has been virtually followed in the classification of the various uses of the Ātmanepada, and has been suggestive of much further elaborated in the following pages.

2) Delbrück, Syntakt. Forsch. 4, p. 73.

the accusative of the reflexive pronoun: and denote for the most part external actions. They can consequently be found only with transitive verbs; yet verbs, otherwise intransitive, occasionally occur, in all languages, as transitive, and it is more than possible that we should classify such phrases, 'it repents me', 'haste thee', 'awake thee' etc., as direct reflexives.

1) *añj* 'anoint'; 'adorn'. 124. 8 „The Ushas adorns herself (añkte) with brightness, like warlike hosts“. ¹⁾ 64. 4 „They decorate their persons (añjate) with various ornaments“. (cf. 92. 8: 161. 4: 5. 1. 3: 7. 56. 3: 7. 79. 3: 8. 29. 1: 8. 7. 25: 8. 63. 1: 9. 72. 43: 10. 87. 16: 10. 100. 10.) This use of the middle is predominant in RV., and is confined to the Vedas.

2) *ar* (*r*) 'set in motion'. 5. 25. 8 „Brilliant, Agni, are thy rays: mighty art thou termed, like the stone that bruises the Soma, and thy voice spreads itself through the sky like thunder“ (arta tmānā). cf. *ar*, *ir* under III. A. 144.

3) *kar* 'make'. 4. 7. 11 „When quickly with rapid radiance, he has carried off his food, the mighty Agni makes himself (kṛinute) the fleet messenger of the worshipper“. Perhaps also 88. 3: 4. 4. 11. Yet the direct reflexive is rarely found with *kar*.

4) *dhūrv* 'injure'. 5. 12. 5 „By their own words have they done themselves harm“ (ádūrshata svayām vácobhir).

5) *dhva's* 'sprinkle': 'scatter as sparks': M. 10. 13. 7 'to lay itself as dust upon' (said of the darkness), (dadhavase).

6) *nam* 'bend', 'bow': M. 'to bow one's self': hence, 'reverence', 'worship': oft, and always as dir. reflex.

7) *par* 'fill': 7. 37. 1 „Fill yourselves (pṛinādhvam), handsome-chinned, with the copious triply-combined libations, poured for your exhilaration at our sacrifices“. (Wilson) cf. 51. 10: 3. 50. 1.

8) *marj* 'sweep', 'cleanse': 'adorn'. 9. 14. 5: 7. 39. 3: 4. 1. 14 'cleanse or adorn one's self'.

9) *vyā* 'cover': 'protect'. 130. 4 „Indra, clothing thyself (vivyanā) with strength etc.“ So always as dir. reflex. 9. 70. 2: 9. 86. 32 etc.

10) *parc* 'mix': 'unite'. 7. 103. 4 „When the speckled frog, soaked and leaping upwards, joins his voice (pṛinktē) to that of

1) The citations and references are according to *Aufrecht's Hymnen des Rigveda*, 2te Aufl.

the green one". So 95. 8: 128. 5: 141. 6: 8. 74. 9: 9. 98. 11: 10. 101. 9.

11) *piç* ,form': ,adorn'. 2. 28. 9 „The red one has adorned himself with gold" (pipiçe). cf. 5. 57. 6: 7. 49. 8: 8. 19. 22: 9. 68. 4.

12) *prach* ,ask': 10. 34. 6 „The gamester goes to the play house, glowing in body and asking himself (prichamanas), „shall I win?" 7. 86. 2 „I question myself in respect to my sin" (priché).

13) *muc* ,free'. 10. 38. 5 „Free thyself (mucasva) from Kutsa, and come here". So 31. 4: 10. 27. 24.

14) *rish* ,to suffer harm': caus. ,harm'. 6. 51. 7 „May the enemy wound himself in his own body" (rīrishishta).

15) *çubh* ,adorn': 85. 1 „The Maruts decorate themselves like females" (çumbhante). So 120. 5: 165. 5: 9. 2. 7.

2. „The middle form denotes an action which the subject accomplishes on an object of its sphere: here the object is not the same person or thing with the subject, but denotes some part or property of the subject: so that the action can be said to affect the subject only in part or indirectly." 1) Here the force of the middle is brought out by the possessive pronouns ,my', ,thy', ,their' etc.

Many of these forms may be regarded as direct or indirect middles: that is, as the accusative of nearer definition, where the action affects the subject only in part, or the action may be viewed as accomplished in the interest of the subject.

1) *añj*: 64. 1 „For the Maruts I adorn my song" (añje).

2) *ish* ,send': 4. 38. 1 „I send my prayer" (ishye vācam). cf. 77. 4; 6. 22. 5; 7. 92. 3.

3) *kar*: 54. 9 „Then fix thy mind (kṛinushva mānaḥ) on the wealth that is to be given to us". 124. 5 „In the eastern quarter of the heavens, the Ushas displays her first tokens" (ākṛita). 10. 34. 14 „Make me thy friend" (mitram kṛiṇudhvam). 10. 108. 9 „We make thee for our sister" (svāsāram tvā kṛinavai).

By *kar* is this mode of reflection the most frequent, of which I have noted 77 examples.

4) *jñā*: 8. 72. 14 „They shall recognise their own place of habitation" (svām okīam jānata 3 pl. Co. M.) According to Pāṇini 1. 3. 76 *jñā* takes the middle when the object stands in a closer

1) Kühner: Ausführl. Gramm. d. griech. Sprache.

connection with the subject — e. g. *gām jānīte* = „he knows his cow.“ Where the nearer relation is expressed by another word as „*svām*“, it can stand either in Mid. or Act., as *svām gām jānāti* (or *jānīte*).

5) *tanis* „to set forcibly in motion“. 4. 23. 5 „Who pour out their wishes“ (*tatasre*) cf. 131. 5: 10. 108. 1.

6) *tap*: 4. 2. 6 „Thou art the munificent recompenser of him, who, sweating, brings thee fuel, and for thee causes his head to ache (*mūrdhānam tāpate*).

7) *tar* (*tir tur*): 125. 6 „The givers of pious gifts prolong their worldly existence (*prā tiranta āyuh*). — So 113. 16: 3. 53. 7: 7. 59. 2: 7. 67. 9: 8. 27. 16: 8. 48. 11: 10. 85. 19: 10. 107. 2.

8) *diç*: 5. 31. 3 „As strength is proved by victory, therein has Indra shown all his powers (*dedishṭe*) — So 3. 31. 21: 8. 20. 6: 8. 93. 15: 10. 93. 15.

9) *dhar* 8. 17. 13 „To him have I directed my mind“ (*ni āsmin dadhra ā mānaḥ*).

10) *nī*: 3. 35. 3 „Drive hither your two steeds“ (*ūpo nayasva*).

11) *par* „fill“: 6. 41. 4 „Approach this sacrifice, Indra, and thereby perfect all thy powers“ (*tēna vīçvās tāvishīr ā priṇasva*). So 162. 5: 3. 33. 12: 5. 34. 2: 6. 69. 7: 7. 16. 11.

12) *prush* „sprinkle“: 6. 71. 1 „With *ghṛita* the fighter sprinkles both his hands“ (*prushṇute*). cf. 10. 23. 4.

13) *bhar*: M. (of priests and singers) „to present their offerings or praises“, mostly with *prā*. 7. 72. 4 „When the dawns arise, your worshippers, *Açvins*, proffer you their praises“ (*prā bharante*). So oft in RV.

14) *muc*: 171. 1 „Let loose your horses“ (*mucadhvam*). 2. 12. 2 „He took the heavens upon his head as an ornament“ (*amuñcata*). 5. 55. 6 „When you yoke (*āyudhvaṃ*) your spotted mares to the poles of your chariot you put on your golden breast plates“ (*amugdhvan*). (Lay aside‘ Wilson). cf. 4. 53. 2; 5. 81. 2.

15) *yam*: 84. 6 „When, Indra, thou harnesses thy horses (*yāchase*), there is no better charioteer than thou“. Similarly 61. 2; 144. 3; 3. 6. 8; 3. 60. 6; 5. 32. 7; 5. 32. 10; 5. 33. 3; 6. 75. 1; 7. 56. 2; 7. 43. 2; 8. 25. 19.

16) *ri* (*ri*) „free“: „let loose“. 124. 7; 5. 80. 6; 9. 71. 2.

17) *vac* „speak“: 5. 52. 16 „To me inquiring of their kindred, the wise *Maruts* have declared the cows to be their kindred (*prā*

vocanta): they have declared Pṛiṇi to be their mother (prá vocanta): the mighty ones have declared the foodbestowing Rudra to be their father" (vocanta).

18) *vardh*: in sense of 'to increase one's powers'. 81. 4: 167. 8; 10. 98. 10; 10. 104. 2.

19) *vart*: 4. 1. 2 „Bring hither, Agni, thy brother Varuṇa" (ś vavṛitsva). 4. 1. 3 „Friendly and beautiful Agni, bring thy friend to our presence, as two strong horses convey the swift chariot to its goal" (abhy ś vavṛitsva). Elsewhere has the middle the intransitive sense.

20) *ṣa* (ṣ) ‚whet'. 55. 1 „He whets his thunderbolt" (ṣiṣṭe): and so throughout in 20 instances.

21) *sarj*: 101. 10 „set wide thy throat" (vi sṛijasva). 9. 4: „I have addressed my praises to thee" (śṛigram girah). Similarly 6. 16. 37; 7. 18. 4; 7. 81. 2; 8. 98. 7; 10. 31. 9.

22) *yu* and *yuj* ‚yoke': ‚harness': oft in the phrases, ‚harness your car" — „yoke thy horses". 180. 6; 124. 11; 84. 16; 183. 1 etc. etc. cf. Act. „I harness (yunajmi) thy long-maned steeds" (82. 6): and, „They (the charioteers) harness to Agni's car his coursers" (yujjanti — 6. 2).

B) The Indirect Reflexive

denotes an action in which the subject is only mediately affected. Here in the middle, as contrasted with the active, the subject employs its activity for itself, or in its interest. To note this distinction, as far as perspicuity is concerned, is for the most part unnecessary. In English we generally leave it to be implied in the action itself: yet in this respect the old English affords some peculiarities — e. g. „We make *us* comforts of our losses" (All 4. 3. 77), „Take *thee* that too" (Mcb. 2. 1. 5); „I have writ *me* a letter to her" (Wives 1. 3. 65), „Place, break thee off" etc.¹⁾

Excluded from the following, are such roots as *aç*, *naç* etc., by which the active and middle forms come oft in the same meaning: enumeration of such verbs will be found under the third division.

1) Numerous examples of this reflexive use of the personal pron. in old English are given by Voeges, in the „Anglia": Zeitschrift f. engl. Phil., 6 Bd. 3 Hft. s. 331 ff.

1) *iśh* ,seek': M. restricted to the meaning ,seek for one's self — ,desire'. 10. 10. 10 ,seek for thyself (ichasva) another than me, as happy spouse". 10. 34. 10 ,In debt, and seeking after money (dhānam ichāmānas), the gambler approaches with trepidation the houses of other people at night".

2) *kar* ,scatter': M. ,throw off from one's self': in RV. only in 4. 38. 7 ,And that swift (horse), going straight forward, tossing up the dust, throws it above his brows" (kirate).

3) *kar* ,make'; 25. 5 ,When shall we bring hither (ākarāmahe) for our happiness, Varuna, eminent in strength." 161. 5 ,They assumed other names" (kṛivate): 85. 2 ,The sons of Rudra have established for themselves (cakṛire) a dwelling above the sky" (Of similar instances I have noted 55 examples).

4) *grabh* ,seize': M. ,seize and take possession of': ,to win for one's self. 148. 3 ,Him (Agni), whom the worshippers lay hold of (jagribhré) in his perpetual abode, they detain by their praises". 5. 32. 11 ,May they propitiate Indra" (jagribhre). So 3. 9. 6: 4. 7. 2: 5. 32. 11: 6. 8. 4: 7. 4. 3: 8. 45. 39: 8. 21. 16: 9. 86. 43: 9. 70. 3: 9. 82. 30: 10. 12. 5.

5) *jush* ,taste': ,like', ,be fond of. M. ,to taste for one's self, ,to taste and accept', ,to taste and enjoy', ,to rejoice', ,to be rejoiced', 3. 9 ,May the gods taste of our drink sacrifice (jushanta médham): oftenest found in the sense of ,accept', 7. 15. 6 ,May that most adorable Agni accept (jushāta) our offering, gratified by our praises".

6) *dha* ,put', ,place'. In all its active uses, this root finds its parallels in the Greek. Yet while the middle of *τιθημι* in Homer only differs from the active in the action being strictly reflected upon the subject, or something immediately connected with it, so that it is often difficult to discern the difference between active and middle, the middle of *dha* develops the meaning of ,taking', ,receiving', as well by the simple verb as in composition with *ā*, *ādhi*, *ni*: this is in some respects analogous with *dā*, since *dha* itself has not seldom the meaning of ,lend', ,give' in the active, and it is possible that the two roots may have been sometimes confused, as in the case of *dhi* and *di*: but respecting *dha*, these meanings are also found in the middle, and are easily derivable from the fundamental idea of ,bringing', placing'. ,To put or place in one's own hand', and ,to take in one's own hand'.

are ideas similar enough to be frequently interchanged in our own language. 3. 6 „Graciously receive (dadhishva) our sacrifice“. 40. 2 „May he who praises you obtain (dádhiṭa) wealth.“ 38. 1 „When will you take (dadhidhvé) us by both hands as a father“. 10. 21. 3 „Thou clothest thyself with all glory“ — *viçvā ádhi griyo dhishe*. (cf. *τίθεισθαι τὰ ὄπλα*). 55. 8 „Thou hast irresistible strength in thy body“ (dadhe). 2. 9 „lend (dadhāte) us a devotional spirit.“ 4. 5 „Let those bringing gifts (dádhanā) exclaim: „Depart ye revilers from hence“. 4. 86 „They are renowned who offer (dadhiré) to him libations, venerating Agni“.

This root occurs about 300 times as middle in the R̥V. and almost always in the sense of ‚taking‘, ‚receiving‘, and seldom in that of ‚giving‘, ‚lending‘, ‚offering‘ as in the last three examples noted.

7) *dāu*: M. ‚to shake off from one's self. 78. 4 „Who has put the Dasyus to flight“ (*avadhūnushe*). So 82. 2: 6. 47. 17.

8) *dhar* ‚hold‘: M. ‚possess‘. 103. 1 „The sages have possessed (*ádharayanta*) this power of thine“. cf. 20. 8 ‚held‘ or ‚enjoyed‘: 6. 36. 1: 6. 67. 6: 6. 74. 5: 7. 66. 2: 10. 12. 3: 10. 70. 5.

9) *nī*: 5. 95. 10 „Sage worshippers have drawn (*ánayanta*) him like a ship across the sea“. cf. 6. 24. 6: 10. 84. 3.

10) *pac*: M. ‚cook for one's self, 164. 43: 4. 18. 13.

11) *bhāj* ‚distribute‘: M. ‚receive a part‘: ‚enjoy‘, ‚obtain‘. 5. 57. 7 „May I ever enjoy (*bhakshiya*), Maruta, your divine protection“, So oft.

12) *bhar*: M. ‚to bear away for one's self. 10. 147. 4 „He who brings offerings quickly bears away (*bharate*) from thence booty in the conflict with heroes“. cf. 70. 10: 104. 3: 173. 2: 2. 19. 19: 5. 11. 4.

13) *marj* ‚clean‘: ‚sweep‘. M. ‚possess‘, ‚obtain‘ (prob. in sense of ‚sweep in‘ = ‚take in‘, cf. also our ‚sweepstakes‘). * 5. 52. 17 „May I possess wealth of cows may I possess wealth of horses (*mrije*). Similarly 126. 4: 7. 26. 3: 10. 167. 4.

14) *vac* ‚speak‘: ‚address‘, ‚invoke‘. When the invocation is for one's self the middle is used, when for another the active. 167. 10 „Let us invoke Agni for our great good“ (*vocemahi*). So 150. 1: 122. 5: 4. 1. 12: 6. 31. 1: 6. 51. 3: 7. 100. 6: 8. 84. 5.

15) *brū* ‚speak‘: invoke‘. The middle is similarly employed

as in the case of *vac*: almost all the middles under *brū* (about 50) may be referred to this division.

16) *yaj* ,sacrifice': ,worship': ,honor' the gods through offering or prayer. In the R.V. is the Active regularly used when Agni, or a substitute, offered to the gods: the middle when man himself honored the gods, and sacrificed to them. Later, in times of priestly ascendancy, we find the active used of the priests' offering in behalf of the people, of the one in whose interest, or for whom, the offering was performed: The same distinction is to be observed between *θύω*, *θύομαι*, ,to sacrifice', ,to have a victim slain', ,to cause to be offered'. The active and middle are brought in contrast in 8. 31. 1 ,Who offers for others (*yājāti*), or for himself (*yājāte*), who presses soma, or bakes cakes, that Brahman shall have Indra's friendship': or, with Ludwig, ,Wer opfern wird, wer opfern lassen wird' etc.

17) *yu* ,hold firmly': 6. 57. 6 ,We draw (to us) (*yavāmahe*) for our great welfare, Pūshan and Indra, as a charioteer pulls tight his rein', cf. 105. 2; 138. 1; 8. 19. 33; 9. 77. 2.

18) *vid* ,find': M. ,find for one's self': ,acquire', ,gain', ,possess'. 83. 4: 87. 6: 2. 19. 5: 4. 18. 3: 4. 26. 5: 6. 51. 16: 6. 54. 4: 7. 32. 21: 7. 109. 1: 8. 21. 14: 8. 62. 5 etc.

19) *vart* ,roll'. 186. 10 ,May I influence the gods to be present (*vavṛitiya*) for my felicity'.

20) *grath*: 9. 70. 2 ,He disengaged (*çacrathe*) heaven and earth from himself'.

21) *sic* ,pour out.. 3. 47. 1: 10. 105. 10.

22) *hu* ,pour out into the fire': hence, ,offer', ,sacrifice'. 4. 37. 3: 5. 19. 2: 6. 10. 6: 6. 2. 3: 8. 50. 3.

23) *hva* (*hū*) ,call', ,call upon': ,supplicate'. The middle is the prevailing form.

24) *prach* ,ask': M. ,request', ,desire'. 7. 1. 23: 10. 85. 14: 9. 97. 34: 9. 89. 3.

C) The Subjective Middle

or, as it is sometimes called the ,dynamic' middle, since while the active represents the action merely, the middle represents it as accomplished by the powers or means of the subject. It is sometimes used in a more comprehensive sense, as by Kühner — the middle expressing an inner activity of the subject, where the

action is necessarily reflected upon the subject, and the subject is not separated in space from the object, but coincides with it. In the English such notions are expressed by intransitive verbs, so that in the outward expression all signs of the reflexive disappears: although in Old English we find expressions, where the personal pronoun is used in a similar reflexive sense: e. g. „I wondered me“, „I rejoiced myself“, „I fear me yet“, „I doubt me“, „look thee“: in such cases the whole sentence receives a subjective tinge. Such expressions give now the air of quaintness to language, but may be oft-times employed to render faithfully these ancient modes of expressions.

The subjective middle is the least of all strictly defined form, and is least of all distinguished from the Active: hence it would naturally lead to varying use of the *Ātmanepada* and *Parasmaipada* in the formative period of language. Such middles as may be referred here will be for the most part considered under the third division, since in such cases the two modes of inflection are most commonly found side by side.

1) *ikṣh* „see“: in the Active in RV. only in the causative. M. „to see with the mind's eye“, „perceive“, „notice“. 8. 79. 9 „When you on your throne perceive (*ikṣhe*) the disfavor of the gods, then keep afar off, O King, all hostile attacks.“ 10. 121. 6 „Turn your attention (*ikṣhetām*) to both battlelines through ambition drawn up in battle-array“. (cf. *ὁρᾶσθαι* „to see in spirit“: *ὁρᾶόμενος πατὴρ ἐσθλὸν ἐνὶ φρεσίν*, Od. 1. 115.) („I see my father . . . , in my mind's eye, Horatio“).

2) *caṣh* „behold“. The Active does not occur except in the Vedas, and Epics — in RV. the active is seldom found. Almost without exception is the action predicated of the gods or divine beings, where the idea of protection and guardiance is present. 7. 28. 4 „May the untruth which the wise and sinless Varuṇa observes (*caṣhte* *prāti*) in me doubly disappear.“ 10. 114. 4 „Agni looks out upon this world (*vi caṣhte*): with pious thought have I seen (*āpacyam*) him near at hand“. So in all cases is the idea of „cautious, omniscient seeing“.

3) *ci*: „see“, „perceive“, „consider“. 5. 55. 7 „Let not the mountains, let not the rivers arrest you: whither you purpose (*ācidhvam*), thither repair“: 87. 2 (perceive): 5. 66. 4 (consider): 8. 7. 2, 14 (contemplate).

4) *març* 'touch': M. fig. 'to touch with the intellectual sense'; 'consider', 'view', 'examine'. 9. 20. 3 'With thy thought, thou touchest (*mṛiçāse*) everything, thou purifiest all'.

Here also are to be referred the ideas of 'give', 'impart', 'lend', 'bestow', 'guard', 'keep' etc., in *yu*, *rā*, *dhā*, *raksh*, *bhāj*, *mah* etc., generally occurring in the 2. per. sing. Imperative, and spoken of the gods: perhaps, too, the oft-recurring 1. per. sing. mid. in *gā*, *gir* etc. — abundant examples from all these roots, will be given in the following sections.

D) The Reciprocal Reflexive

is generally found in connection with the prepositions 'sam', 'vi', with an adverb 'mithas', or adjective such as 'miçra', which give the idea reciprocity of action: e. g. 7. 76. 5 'When the common herd of cattle had been stolen, there associating they concurred (*sām jānate*), nor mutually contended (*yatānte mithas*). 10. 95. 1 'We will now hold mutual intercourse with one another' (*vācānsi miçrā kṛinavāvaḥ nū*). 7. 32. 7 'May we divide the spoil of the enemy slain by thee' (*vi bhajemahi*). Most often does the recip. reflex. occur with 'sam' with the roots *vac*, *vad*, *brū* 'to converse together', 'to dispute, or 'disagree with one another': wit *pā* 'to drink together'; *gam* and *car* 'to go together'; *yat* and *sac* 'to join together'; *jñā* 'to be mutually agreed': 10. 191. 1 and 2. 'Thou heapest together (*sām-sam yuvaṣe*) all riches for thy friend, O mighty Agni on the altar art thou kindled, bring us wealth. Come together (*sām gachadhvam*), converse together (*sām vadadhvam*), be of one mind (*sām jānatām*): may the gods, as of old, with one mind (*sām jānānā*) receive their portion'.

In the case of the reciprocal reflexive, the action properly does not refer to one, but several contained in the subject: a reciprocity of action, however, may be implied where the subject denotes but one: e. g. 10. 14. 8 'Meet (*sām gachasva*) with the fathers, meet with Yama, meet with the recompense of the sacrifice thou hast offered in the highest heaven'.

E) The Middle may denote an

'action which happens, or takes place upon the command of the subject, and in the interest of the subject'. Outside of the causative form of the verb, this happens occasionally in the middle

as well as in the active, yet with this difference, that in the middle the action is always in some way turned back upon the subject. The use of *yaj* (M.) in the sense of 'to cause to be offered' frequently found later, is but seldom, if at all, found in the R.V. 10. 34. 13 „Play not with dice, plow the soil, rejoice in thy gain, and hold it for much: these are, gambler, thy children, this thy wife — this has the god Savitar caused me to see" (*vi cashte*).

The root *ci* 'to place together in a row', 'to build up' (in the active when the priest builds for another, in the middle when the offerer builds for himself), is not found in R.V. in this primary sense but only in the secondary meaning 'to pay'; M. 'to cause another to pay one', ¹⁾ 'to make another pay' for a thing, 'to revenge one's self on him', 'to punish' = *poenas sumere de aliquo*. Compare *riwa* 'I pay': *riwamat riva* 'I cause another to pay me something' = 'I revenge myself on some one for something'. 167. 8 „Destroy all that are unworthy" (*cáyate*). 190. 5 „Thou punishest him who is wicked" (*cáyase*). 6. 51. 7 „Let us not do that, Vasus, you prohibit" (*cayadhve*). Similarly 7. 52. 2: 9. 47. 2

II. Átmanepada as Passive.

The function of the middle for the passive goes back probably into the Indoeuropean period, since herein there is virtual agreement between the Greek and Sanskrit. In the classical Sanskrit, the middle may have the passive meaning in all its tenses, save the present: in R.V. in *all* tenses.

The Sanskrit, then, had no separate forms for the middle and passive. Even the later *yá*-form in the present is identical with the middle of the *div*-verbs, except in the accent; and there are traces to show that some verbs of this class had the accent originally on *yá* ²⁾

The relation of the neuter, middle and passive has been too often discussed ³⁾ to need any notice here.

Unter the passive forms, we have to notice:

1) So Grassmann under 1 *ci*: Delbrück, *Syntakt. Forsch.* IV, p. 71: while the St. Petersburg Dictionary refers it to a separate root *ci* 'to avenge'.

2) Max Müller's *Sansk. Gram.* § 296.

3) Delbrück's *Altind. Verb.*, p. 167.

1) Present pass. stem in *yá*,

which may be said to have throughout the passive signification. There are however, a few passages to note where the passive sense cannot be admitted: 180. 7 „We admire you (*panyámahe*) as singers of truth“. 142. 4 „For this my song hastens (*vacyáte ácha*) to thee, o beautiful-tongued“. 46. 3 „Your war-chariots hasten onward“ (*vacyánte*). So are all the forms of *vañc* apparently passive — (*vacyántām* 3. 6. 2, *vacyámāna* 3. 6. 1: 6. 29. 1: 10. 47. 7, *vacyasva* & 9. 2. 2: 9. 97. 2: 9. 108. 10). The special forms, as well as their signification, seem to show that they were not considered as passive forms: for beside the 2. sing. in-*yáse*, 3. sing.-*yáte*, 3. pl.-*yánte* (-*yánta*), and part. of the pres., there occurs only the form (*yuj*)*yádhvam* 10. 17. 5. These apparent inconsistencies are probably due to the fact that originally the same form had both the middle and passive sense, and that some verbs of the 4th class had the *ya* accented.

In the RV., less than 50 roots¹⁾ formed such a present passive stem, and the total instances of its occurrence do not amount to 200.

2) The 3. s. Aor. in -*i*,

like the *yá*-stem is generally considered a passive form.²⁾ This ending, however, cannot claim for itself that almost exclusive passive use, which the *yá*-form had even thus early assumed. This present passive stem is found only with transitive verbs: on the other hand, the Aorist in -*i* is indifferently found with transitive or intransitive. Whatever may be its origin, this fact is proof that it was not originally used in a strictly passive sense.

1) The roots are enumerated in Delbrück's *Altind. Verbum*, p. 169; and p. 16. 7 remarks in refer. to the root *vañc*: „Es giebt eine Menge von Vorgängen, bei denen wir dem Dinge, welches der Mittelpunkt des Geschehens ist, ebenso gut ein Handeln wie ein Leiden zuschreiben können, und die Auffassung verschiedener Völker ist in dieser Beziehung naturgemäss verschieden. Wir z. B. sagen „der Wagen schwankt“ und denken uns also den Wagen als thätig, der Linder kann in diesem Falle das Passiv anwenden und sagen: *vac-yánte vām kakuhāsah* eure Streitwagen schwanken 1. 46. 3, *vacyante* ist Passivum, denn die Eigenthümlichkeit des Passivum im Gegensatz zu dem Medium der *ya*-classe ist ja die, dass die Sylbe *ya* den Accent trägt.“

2) Max Müller, *Sansk. Gram.* § 403. cf. Delbrück, *Altind. Verbum* p. 181—2.

a) 3. s. Aor. in -i as Middle.

1) *gam*: 6. 16. 19 „Agni has come thither“ (āgami).

2) *ghush*: 4. 4. 8 „Thy goodwill will I sing, for it loudly proclaims itself around“ (ghoshi). *Wilson* translates: „May thy hymn convey due praise to thy presence“. *Ludwig* as 1st. or 2nd. per. sing.: „dein Wolwollen preis ich, ich habe es hergerufen“: or „dein Wolwollen preis ich, sing du herwärts“: and further remarks; „es ist eben eine völlig unbestimmte verbal form als verbum finitum, eine Form, die in RV. oft bei neutr. verbis gebildet, später ausschliesslich 3. pas. si. geworden ist“. This would necessitate a sort of indefiniteness in the employment of the formative elements, which the Vedic language scarcely justifies.

3) *cīt*: 88. 5 „This your secret way, O Maruts, has Gotoma, going, perceived“ (aceti). 4. 55. 4 „Aryaman and Varuṇa have found out the way (ceti), Agni the possessor of all strength, the path of prosperity“. 7. 67. 2 „Kindled by us, Agni blares (āpoci): the extremities of the darkness are seen near at hand (adṛṣṭan): the banner of the sun appears“ (āceti). cf. 92. 12: 113. 4: 119. 4: 139. 4: 3. 12. 9: 4. 16. 14: 4. 48. 6: 4. 38. 4: 6. 27. 4: 7. 78. 4: 10. 74. 6.

4) *jan*: 2. 34. 2 „As the heavens appear adorned with stars, so they shine adorned with armlets as the streams of the rain-clouds, after Rudra, the strong, has generated (ajāni) you, Maruts, with gold-adorned breasts, in Pṛiṇi's udder. (So Sāyana, Ludwig and Grassman make ajāni active.)

5) *tap*: 8. 61. 4 „Heaven and earth has he set in flames“ (atitape) — *Wilson*.

6) *naç* „reach“: 6. 51. 12 „May the presenter of the oblation, Bharadvayu, quickly obtain (naçī), gods, a celestial abode“.

7) *pad*: 6. 20. 5 „The universal strength of the great oppressor was annihilated (dhāyi), as Çushnu fell (pādi) by the hurling of the thunderbolt“. 105. 3 „May, gods, that light not fall from heaven“ (pādi).

8) *budh*: 7. 73. 3 „Dispatched like a swift messenger, Vasishṭha arouses you (prati abódhi), glorifying you with hymns“. 123. 2 „First of all does she awake“ (abodhi). 3. 5. 1 „The sagacious Agni, cognisant of the dawn, awakes (prāti abodhi) to follow the paths of the sages“. 7. 9. 1 „The wisest of the wise, the purifier

Agni awakes* (abodhi). 92. 11 „Disclosing the ends of the heavens, she awakes (abodhi) and presses her sister westward“. cf. 3. 61. 6: 7. 80. 2: 157. 1: 3. 56. 4: 5. 1. 1—2.

9) *yuj*: 5. 46. 1 (See under dir. refl.; what follows is twice in 1. p. sing. and once in the third).

10) *ric*: 4. 16. 5 „Indra has grown infinitely great, and has filled with his magnitude heaven and earth — indeed the greatness of him who has surpassed all the regions, extends over (all) this“ (reci).

11) *ruc*: 7. 10. 2 „Like Svar himself he shone (aroci) at the rising of the dawn.“ cf. 7. 77. 2: 121. 6 (roci).

12) *car* ‚break‘: M. ‚break‘ (intrans.), or ‚be broken‘. 2. 28. 5 „Cast off from me, Varuṇa sin as if it were a rope: ** cut (chedi) not the thread of me, engaged in weaving pious works: blight not (çari) the elements of holy rite before their season“ (Wilson). „es breche (çari) nicht zu früh der Stab des Werkmannes“ (Geldner): „nicht werde gestört das Maass des Werkes vor der Zeit“ (Ludwig). 3. 53. 17 „Let not the pole spring out (varhi): may not the yoke break“ (çari). 6. 54. 7 „Let nothing be lost, or injured or fall into the pit (çari): but come to us with the cows all safe“ (Muir): „keins möge verloren gehen, keins ein Glied in der Grube brechen“ (Ludwig).

13) *çuc*: 7. 67. 2 (See cit): So 7. 8. 1.

14) *çri*: 51. 14 „Indra is near at hand (âçrāyi) to the pious“.

15) *sad*: 60. 2 „From heaven has he as first hotar taken his seat“. 2. 11. 8 „Upon his left side sank (sādi) the Dasyu“. cf. 3. 4. 4: 5. 43. 7: 7. 7. 5: 7. 32. 2: 10. 98. 5.

b) 3. s. Aor. in -i as Passive.

1) *kar* ‚make‘ 4. 34. 3 „This sacrifice, Rbhus, has been instituted for you“ (akāri). So 104. 1: 20. 1: 57. 3: 184. 5: 187. 6: 3. 4. 4: 4. 6. 11: 4. 16. 21: 6. 63. 3: 7. 24. 1: 7. 60. 12: 7. 97. 9.

2) *chid*: 116. 15 „The foot (of Nipala, the wife of) khila was cut off (achedi) like the wing of a bird“. 2. 28. 5 (See çar a, 12).

3) *jan*: ājani 8. 6. 10: 7. 94. 1: jāni 141. 4: jāni 8. 7. 36 — always meaning ‚was born‘.

4) *jñā*: 6. 65. 1: „She is perceived (ājñāyi) dissipating the gloom“.

5) *tap*: 7. 70. 2 „The ewer has been heated (*ātāpi*) in the dwelling of the worshippers“.

6) *tar* with *pra* or *vi* „lengthen“, „prolong“ (life). 4. 12. 6 „Take away from us peril: let our lives be farther prolonged“.
(*tāri*): So 9. 93. 5: 10. 59. 1: 10. 126. 8: 10. 144. 5—6.

7) *darç* „see“: 124. 3 „She, the daughter of the sky is beheld (*adarçi*) in the east, gracious and arrayed in light“. 5. 1. 2 „The radiant vigor of the fire is manifested“. cf. 46. 11: 92. 5 113. 7: 4. 52. 1: 7. 77. 3: 8. 101. 13: 8. 103. 1: 10. 3. 1: 10. 107. 1: 10. 199. 1—8. 56. 2: 10. 123. 2 (*darçi*).

8) *dā* „give“: only with *ānu* „concede“: 61. 15 „To him was the offering granted“ (*dāyi*): 6. 25. 8: 2. 20. 8. We may also add here 139. 1, which Grassmann assigns to *dā* „bind“.

9) *dha* „place“: 7. 34. 14 „To Agni have our praises been addressed“ (*adhāyi*). 5. 2. 1 „He, who immortal has been placed (*dhāyi*) among mortals“ etc. *adhāyi* occurs 14 times: *dhāyi* 29 times.

10) *pā* „drink“: 175. 1 „Thou art exhilarated when the sacred juice has been drunk (*āpāyi*) by thee“.

11) *bhar* „carry“: 9. 97. 23 „With the ten reins was the earth's mass brought forth“ (*bhāri*).

12) *muc*: 10. 107. 1 „Every thing living was set free (*amoci*) from the darkness“.

13) *myaksh*: „establish“: 6. 11. 5 „When the holy grass has been cut to be presented to Agni with the oblation, when the well-turned ladle filled with butter has been presented (*ayāmi*): then thy receptacle (the altar) has been prepared (*amyakshi*) on the surface of the earth“ (Wilson). Otherwise renders Delbrück, as middle: „es steht ein Bau auf der Erde Grund“. (Altind. Verb. p. 182), and still otherwise Grassman, who compares *myaksh* with lat. *micare*.

14) *yam*: 7. 92. 1 „Intoxicating soma was brought to you (*ayāmi*), of which you are the first to drink“. 6. 11. 5 (see *myaksh*). 3. 14. 2 (*Lāy. ayāmi* as 1 s. act.) cf. 4. 47. 1: 7. 235: 7. 64. 5: 7. 92. 1.

15) *yuj*: 123. 1 „The spacious chariot has been harnessed (*āyoji*). So 1. 18. 1 (*yoji*): 5. 75. 9: 10. 88. 2.

16) *vac*: 51. 15 „This worship was addressed to the mighty Indra“ (*avāci*). So 5. 3. 12: 6. 34. 5: 7. 58. 6 (*vāci*).

17) *var* ,check': 4. 6. 7 „Whose benevolence, o progenitor of mankind, is never checked" (avāri).

18) *varh* 3. 53. 17 (see *çar* a. 12) like *çar* can be regarded as passive or middle.

19) *vand*: 10. 61. 16 „Here was the honored king praised as priestly guardian" (vandi).

20) *vid* ,find': 7. 8. 2 „This agni has been found among men (avedi), as the invoker of the gods". cf. 10. 99. 10: 4. 16. 4 (vedi).

21) *radh*: 70. 8 „Won was (ārāthi) the hotar, who, with his seat in light verily accomplished all his works". cf. 10. 53. 2.

22) *çans*: 195. 8 „Verily thy praise has been recited by us" (çansi). 10. 148. 4 „These prayers have been recited for thee" (çansi): „give, hero, to men the strength of men". Ludwig and Grassman translate both as 1. sing. But all the other middle forms of this root are used in the passive. In 10. 184. 4 imā brahma is neut. plur., but this Greek construction is not unknown to the RV. cf. 162. 8—9 sārva tā devēshu astu = „all this shall belong to the gods".

23) *çru* ,hear': 10. 93. 14 „Their inclination toward us was perceived (çravi) on the way".

24) *sarj*: 181. 7 „Your song of praise is poured forth" (āsarji). So oft.

25) *su*: 84. 1 „The soma juice has been expressed for thee" (āsāvi). cf. 5. 43. 5: 7. 21. 1: 9. 62. 4: 9. 82. 1: 9. 77. 5: 10. 104. 1.

26) *star*: „strew': 6. 63. 3 „The very delicate sacred grass has been strewn" (āstāri).

27) *stu*: 141. 13 „Agni has been glorified with stirring songs" (āstavi). cf. 6. 23. 10: 10. 45. 12: 10. 63. 17: 10. 195. 9.

28) *hu*: 10. 95. 15 „The offering, Agni, was poured out in thy mouth, as ghṛita in the ladle as soma into the bowl" (āhāvi): cf. 5. 87. 6.

3) Other Middle Forms as Passive.

Other forms in the present than those with -yā-, and other forms in the 3. s. aor. than those in -i are passively employed; a proof perhaps that these had not yet received that exclusive and special passive signification, which they had in later Sanskrit.

In respect to the different forms of the verb, and their frequency of occurrence in the passive voice, we note the following: the middle occurs as passive in the R̥V. in all tenses — most often in present, perfect and aorist; but once in the future, 8. 59. 14 „Thou shalt be praised (stavishyase) by the singers“.

The 1. p. s. appears not to be at all so used, except perhaps in the optative; the 2. p. s. very seldom, and confined for the most part, to the roots gir and çru, and with these not often: the 3. s. in all its forms occurs in the passive: very often by the pres., aor. and perf. in -e: the pres. -te less frequently, and a few times by the opt. in -ita, and aor. in -ta.

I have noted no forms of the dual so used. The 1. and 2. p. pl. seldom thus occur. In the 3. p. pl. the terminations -re and -ire of the pres. impf. and perf. are not unfrequently in the passive voice: -ata in Imperfect and Aorist, -ran (ram) of the aor. and plusqpf. are for the most part passive.

We have noted the following forms employed for the passive voice:

añj, añjāna and ānajāná; *kīr* ,praise', carkrishe 3. s. aor. 10. 74. 1: 10. 22. 1; *gīr*, 2. s. grīṇisē, 3. s. grīṇe, grīṇtē always pass., grīṇāna for the most part, while 1. s. grīṇe is always reflexive; *jas* ,exhaust', jasmāna 7. 68. 6: 112. 6; *jī* 3. s. pf. jigye 6. 69. 8 „You both have been victorious (jigyathus): you both conquered (jayethe), neither of you two has been conquered“ (jigye); *jyā*, jīyate 3. s. pres. 3. 69. 2: 9. 55. 4; *dā* ,give', dadé 3. s. pf., dadriré 3. pl. pf.; *dārç*, dadriçe 3. s. pf., dādriçe 3. pl. pf., ádriçram (-ram) 3 pl. aor., adriçshata 3. pl. aor., drkshase, 2. s. conj. aor., dādriçāna: i. e. all the middle forms of this root are passives, except 8. 57. 2 which is apparently active; *dhā* ,place', dhīmahi 8. 7. 18: 3. 35. 19, dhadhé 24. 4, dadhāna; *nah*, náhyamāna = ,bound' 10. 102. 8; *pā* ,drink' pape 3. s. pf. 8. 32. 16; *bhar*, bhāramāna, bibhramāna, babhrāna = ,offered' 135. 3—6; 2. 44. 6: 10. 36. 1; *marj* mriñjata 3. pl. pres., māmrije 3. s. pf., mrijāná, marmrijāna, marmrijyāmāna; *muc* mumucmahe 2. pl. pf., mumucra 3. pl. pf., mukshata 3. pl. aor., mukshiya 1. s. opt. aor.; *mī* mīyate 3. s. pres.; *yam*, ayaṇsate 3. s. conj.; *yuj* áyujram 3. pl. Impf.; yuyujre, yujāna; *vid* ,find' vidé, vividé, vidré, vividré, vidāna; *çans*, çānsamāna = ,praised' 8. 19. 8: *çru* çriṇvishe 2. s., çriṇve, çuçuve 3. s., çriṇute, çriṇvire, çuçuve, áçuçravi 1. s. plusqpf.; *sarj*, ásrijran 3. pl. aor., asriçshata, ashriçgram 3. pl. plusqpf. srijāna. sasrijāna.

these forms are exclusively passive, while 1. ps. (-i), 2. s. Imper. (-sva), 2. p. pl. (-dhvam), 3. pl. (-anta), 1. plu. (-mahe) are apparently never used in the passive; *su*, sunve, sunvire, sunvāná (seldom), suvāna (svāna) (always); *stabh* tastabhāna 8. 96. 8: 10. 121. 6; *star* (stir) ,strew' strīṇīte 3. s. pres., strīṇītām 3. s. Impera., tisthiré. *stu* stavase 2. s. pres., stave 3. s., stavate, stavīta 3. s. opt., staveta, ástoshta, ástoḍhvam, stuvāná, stāvāná, stavāná, strāvamāna, tushtuvāná, all forms being passive, except 1. sing. impera., 1. s. aor. stuvē, stushé which are often found, and always in mid. act. sense; *hū* ,drive' or ,send forward' hinve ,is send' 9. 44. 2; *hu* juhure 3. pl. pf. ,is offered' 2. 9. 3, jūvāna oft as passive. *hva* (*hu*), huvāná.

III. Ātmanepada as Active.

Included here are such verbs as apparently lack in the middle both the reflexive and the passive signification.

We might expect that verbs would naturally divide themselves into three classes with respect to the notion conveyed: viz. verbs, only occurring in the Active voice, those only in the middle, while the majority would be found in both Active and middle. But this is only in part true. We have these three classes, but the attempt to classify them according to their root meaning would be practically of little avail. While, no doubt, as we may perceive by reviewing the list of active and deponent verbs, that in a general way the distinction is manifest, yet we find, for example, under the roots which denote the idea of ,going', when we take into consideration only such as have an initial vowel, 22 Active, 9 deponent, and 4 mixed.¹⁾

That language varies much in respect to the expression of the reflection of the action upon the subject, the history of our own language readily shows. In Old English, many verbs which we account as intransitive, are found with the reflexive pronoun: e. g. in such expressions as ,I laid me down", ,I sat me down", ,rest thyself", ,He goeth him forth with heavy chere", ,Joy thee in the life I give" etc.

1) *Dræger*, *Histor. Syntax d. latein. Sprache*, § 90.

Again, some verbs naturally transitive and reflexive, are used intransitively: e. g. 'bend' in the not uncommon phrase 'to bend in gratitude to God'.¹⁾ These liberties are frequent in our language, and the more so, the farther we go back in its history. The same fluctuations we may be sure would be found in those languages, where organic forms express the same relations, and where in course of time the distinction became less emphatic than that expressed by our own reflexive pronoun. In this way can be explained the apparent confusion in the use of the Active and middle, as the language became more fixed in its forms.

A) The Active in transitive the Middle in intransitive sense.

1) *ar* 'stir': M. 'arise', 'spread': (ni) 'fall down', 'perish'. 5. 52. 6 'The radiance of the Maruts spontaneously breaks forth' (arta). cf. *δρνυμι*: *ἄρτο* = *ārta* (Aor.) in both form and meaning.

2) *ish* 'set in motion': M. 'hasten', 'strive'. 2. 2. 11 'So whom the well born priests strive' (ishayanta).

3) *in̄kh*: only caus. *in̄khāya*, 'shake': M. 'swing'. 7. 92. 3 'When I and Varuṇa ascend the ship together, then may we both undulate in the prosperous swing' (*in̄khayāvahai*) (Wilson).

4) *ir* 'to set in motion': M. 'arise'. 81. 3 'When battles arise (irate), wealth devolves on the victor'. 8. 24. 25 'These hymns rise on high (ud irate). cf. 9. 50. 1: 8. 14. 4—17.

5) *uksh* 'drip', 'besprinkle': M. 'drip' (intrans.). This distinction is confined to part. *ūkshamāna*.

6) *ksh*: 'destroy': M. 'perish', 'wane'. St. *kshinā* always trans. and act. St. *kshīya* always intrans. and mid. 62. 12 'Wondrous Indra, the riches that have long since been held in thy hands have suffered neither loss (*kshiyante*) nor diminution'. (cf. *φθίω*, *φθίνω* in Homer. *φθίω* is used as act. Il. 18. 446. *φθίνας* *ἐφθίεν*, and intrans. in Od. 2. 368 *ῥογὲ δόλω φθίης*: *φθίνω* in Homer is always intransitive).

7) *jū* 'urge onward': M. 'hasten', 'flow rapidly' (of the rivers *Vipā* and *Çutudri*). Part. *jūjuvāna* 'swift' (of horses).

8) *daks* 'satisfy': M. 'to be capable', 'to be worthy'. 7. 16. 6 'Prosper him, who offering praise is worthy' (*dakshate*).

1) cf. the use of the pf. *namāna*: in Latin *lavare* for *lavāri*: *mutare* for *se mutare*, *mutari*: *praecipitare*, *se praecipitare*, *praecipitari*.

9) *duh* ,milk': M. ,to give milk', and so ,distribute freely', ,to be prodigal'. oft recurring.

10) *darh* ,to make firm': M. ,to be' or ,stand firm'; ,be strong'. 5. 45. 2 ,The heaven is stable (dṛiṇhata) like a well constructed pillar': yet once in 6. 76. 6 is the mid. trans., ,you strengthen (dṛiṇhethe) the summit of the sky as if by a pillar'. So once is the act. intrans. 3. 30. 6.

11) *dru* ,run': M. only in caus. — A. caus. ,hurry' (trans.) M. caus. ,haste'. 10. 14. 8. 5.

12) *dhar* ,hold' or ,make fast': M. ,stand fast', ,remain firm'. So dadhriṇe 1. 48. 3, by Grassmann and Ludwig; while Delbrück, Muir and Wilson following Sāyana render as passive: ,The goddess, who impels our chariots, which at her arrival *are borne forward* like wealthseekers in the ocean' (Muir).

13) *pac* ,cook' (trans.): M. ,cook' (intrans.): 135. 8.

14) *pi* ,cause to swell': M. ,swell'. Cf. the related form of pino.

15) *pū* ,make pure': M. ,to be bright, clear, clean': The mid. is the predominant form, occurring several hundred times, while the active occurs only 25 times. It is but seldom found outside of the 9th. Maṇḍala. Stem pava is intrans. and takes the middle endings, stem puṇā is trans. and only found in mid. with kratum as object in sense of ,make clear one's mind or understanding', and hence as direct reflexive. cf. part. puṇāna 9. 70. 8 (object tanūam), 3. 1. 5 (kratum).

16) *prath* ,spread', ,extend' (trans.): M. ,spread' (intrans.). The same distinction holds throughout in caus. 1. 24. 5 ,Farther and farther, she sends forth her light (prathate), filling the lap of both parents' (Heaven and earth).

17) *pri* ,delight': M. ,rejoice', ,be delighted'. 7. 7. 3 ,Agni, invoked, is rendered propitious' (prīṇitē). 3. 51. 3 pipriye ,rejoices'.

18) *barh* ,strengthen': M. ,to be strong, great' — only in part. babṛihāna.

19) *bhid* ,split': M. only in part. bhindāna (6. 27. 6) = ,bursting'.

20) *bhuj* ,enjoy': ,atone for': M. ,relish food', ,get profit': 5. 42. 9 ,Cause their wealth to vanish, who derive (bhunjate) from our songs (I.) profit without giving us liberally in return'.

21) *mand* ,cheer': M. ,be glad', ,rejoice'. 2. 36. 3 ,Come,

and rejoice (mandasva), being present at the feast^a. This distinction between act. and mid. is held throughout. In the case of *mad* ,to be glad', the Mid. is seldom found except in the caus., where the act. means ,to make glad', ,intoxicate'; M. ,to be intoxicated', ,rejoice'.

22) *mañ* ,delight': M. ,rejoice', ,be pleased'. 7. 97. 2: 6. 15. 2: 3. 52. 6.

23) *mī* (mi) ,diminish': M. ,disappear', ,decrease'.

24) *yam* ,hold': M. ,stop still', ,remain', ,remain true': ,hold out'. 127. 3 ,Nor does he desist' (yamate). 135. 1 ,The gods hold back (yemire) for thee, as the first to drink^a.

25) *rañ* ,run', ,flow': M.: the act. has the causative meaning.

26) *ram*: A. and Caus. ,to cause to stand'; M. ,stand still', ,rest', ,linger. St. rampa is always trans. and inflected in the Active; st. rama, intrans. and inflected in the Mid.

27) *ri* ,flow' M.: in Act. ,to cause to flow'. St. riñ trans. and infl. in Act. St. riya intrans. and infl. in Mid.

28) *rej*: A. and Caus. ,cause to tremble': M. ,tremble', ,quake'. 38. 10 ,At the roaring of the Maruts every dwelling of the earth shakes and men also tremble (arejanta). cf. Act. 1. 29. 6 rejati mānma ,arouses the mind^a.

29) *vart* ,roll'. The simple verb in this intrans. sense occurs in the middle only, some forms of the perfect excepted. In the causative, the Active only is found. In composition with prepositions, it occurs much oftener in Mid. than in Act. (ā) A. ,turn hither: M. ,come hither': in general, the active forms are transitive, the middle intransitive. 185. 1 ,The days and nights, revolve as wheels^a (vartete).

30) *vardh* ,cause to grow': M. ,grow', ,prosper', ,rejoice': although both act. and mid. occur in RV. over 150 times, yet the distinction holds throughout, except in the perfect, where, as by other verbs, the active is found in the middle sense. Trans mid. seldom occurs.

31) *vah* ,convey', ,drive': M. ,drive' (intrans.), ,come'. 5. 61. 11: ,Those Maruts who drive hither (vahanta) with swift horses, receive here glorification^a.

32) *vid* ,make firm': M. ,be firm': 5. 47. 26 ,Tree! mayst thou be of strong limbs, and as our friend be a good and victorions

hero: thou art bound together with strong bands of oxhide, be strong (vīdayasva).

33) *çubh* ,adorn', ,equip': M. ,shine', ,be distinguished'.

34) *çrath* ,make loose': M. ,relax', ,yield'. Caus. ,cause to relax': M. ,yield'. 5. 54. 10 ,These your steeds know no relaxation" (çrathayanta).

35) *çri* ,turn', ,direct towards': M. ,apply to': (vi) ,open': (nd) ,rise': (ā) ,arrive at: (prā) ,press forward'. 7. 78. 1 ,The rays (of the dawn) are spreading on high" (viçrayante).

36) *svad* ,to make sweet or palatable': M. ,taste good'; ,to be palatable'. 9. 74. 9 ,Exhilarating Soma, since thou hast been beautifully made by the wise, become sweet (svadasva) for Indra to partake."

37) *hi* ,drive': M. ,hasten': 10. 28. 12: 5. 6. 6.

38) *hiç* ,fret': M. ,fret': (intrans.), ,be angry'. 10. 34. 2 ,She has neither offended me, nor was she angry" (jihide). cf. 7. 58. 5.

These roots may be divided into two classes: first, those which are only at times rendered by our intransitive in the middle, and oft equally as well by the direct reflexive, e. g. ar, ish, ir, çubh, çri, bñj, whose middles are all without doubt to be referred to the direct reflexive: secondly, those in which the active is transitive, the middle intransitive throughout, e. g. uksh, kshI, jū, daksh, drū, pi, pinv, pū, pri, mand, mī, barh, vah, viç, vardh, rañh, ram, ri, rej, hI, hīç, in all of which the intransitive middle *may* be derived from the direct reflexive meaning, and so would differ only from the first class, in the fact, that the transitive middle does not occur. Yet even here the occasional use of the reflexive pronoun, or tanū, would seem to indicate that these were at times, at least, conceived in the middle also as transitive: e. g. 10. 28. 12 ,These were with work engaged, who hastened to Soma with songs" (tanūas hinvire): compare 5. 6. 6 ,These fires cherish all that is precious in the fires of sacrifice: they hasten (hinvire): they spread abroad (invire): they crave perpetually food."

Among these, there occurs a class, in which the active is found but seldom, and then in causative signification, and generally with a distinct, nasal stem. Such actives seem to be secondary forms, and the middle the original:

pū M. ,be bright': A. (puṇā) ,make bright'.
prath M. ,spread': A. ,spread' (trans.)
ram M. ,stand still': A. (ramṇa) ,cause to stand still'.
ri M. ,flow': A. (riṇā) ,cause to flow'.
vardh M. ,grow': A. ,cause to grow'.
vid M. ,be strong': A. ,make strong'.

B) The Middle with no perceptible distinction in meaning from the Active.

1) *aj* ,drive': the middle has generally but a weak reflexive meaning, and the Active is oft found with apparently the same force. But seldom occurs the meaning of *ἀγῶμαι* ,carry away for one's self': 161. 6 ,The Cow Viçvarūpa Bṛhaspati drives away (for himself)* (ūpājata). 112. 12 ,By which (aids) Triçoka recovered his stolen cattle* (ājata). On the other hand it is difficult to discern such distinction in 129. 6 ,May Indra himself drive away from us the father's malevolence* (ajeta). More or less clear appears the reflexive force in 6. 48. 11 ,Drive hither (ajadhvam) friends the milkyielding cow Sabardagha with a new song.* 3. 44. 5 ,Indra has driven hither (ājata) the cattle with his steeds*. 95. 7 ,He draws up (ūd ajate) from every thing the essential moisture, and clothes (the earth) with new vestments (derived) from the maternal rains* (Wilson). Ludwig: ,von allen Seiten *zieht* er (Agni) *hervor* ein helles Gewand*.

2) *arc* ,sing': 10. 64. 3 ,To Pushan, to Agni I sing (arcase) with my voice*. 5. 41. 8 ,I glorify you, leaders, that I may obtain riches* (arce). 6. 22. 1 ,To Indra I sing (arce) praising him with these songs*. — In such instance (and the first person singular here alone is thus used), the action is directed to another person, but still is such an action as the subject participates in — cf. ,I writ *me* a letter to her*. Such middle expressions differ in no respect from the Active, except to give a subjective tinge to the thought. Compare Act. in 5. 29 12 ,They worship (arcanti) Indra with their hymns*.

3) *aç* ,reach', ,arrive at', ,attain', ,obtain'. This root in classical literature occurs only in the middle; in the RV. the active form is found 5 times as oft as the middle, and often where we would expect the middle: e. g. 6. 1. 13 ,May I, Agni, thy faithful dependent, obtain (āçyāni) much good through thy

Vasu nature*. Again we find the middle in a sense, in which the Active is oftenest found: e. g. 10. 126. 1.

4) *ardh* 'thrive': 'cause to succeed'. 10. 79. 7 'Growing, he thrived (anṛidhe) in every limb.' cf. Act. 6. 4. 2 'That mortal thrines (ṛidhat), who etc.'

5) *uc* 'like', 'to be fond of', with no apparent distinction between Mid. and Act.

6) *kram* 'step', 'stride': 'traverse': 155. 4 'Who traversed (kramishṭa) the three regions with three wide steps'. So 2. 11. 2: 121. 10; (abhi) 'approach' 144. 1 'He approaches (kramate) the ladles for the offering' (cf. Act. 80. 5: 9. 40. 1); (pra) 'proceed' 2. 22. 6 'Then, benevolent-minded Indra, the rivers fearing thee flow with rapidity' (cakramanta). (cf. Act. 10. 138. 5.) (vi) according to Pāṇini 13. 41 in the original meaning 'go', 'stride'; according to other authorities only middle when motion on one's feet is meant. In the R̥V. this combination seldom occurs in Active, and with no apparent distinction from the middle; 22. 17 'Vishnu traversed this world' (vi kramishṭa); *upa* 'approach' alike Act. and Mid.

7) *gā* 'sing': 'celebrate'. The Mid. only in 1. sing. *gāye*, *gāsi*, *gāyishe*. 5. 25. 1 'I will bring hither to you by my song Agni' (āchagāsi); otherwise Sāyaṇa *gāsi* = ābhi *gāyata* 'celebrate the divine Agni'. 8. 57. 6 'I celebrate (gāye) you in song'. (Compare the use of arc 2.)

8) *cī* 'see': 'perceive'. The active, as by the following *cī*, is most generally found, even in the intellectual sense of 'observing' etc., while the middle is only found in this meaning.

9) *cī* 'perceive', 'remark', 'observe' (in Act. and Mid.): 'appear', 'manifest one's self', 'to be known' (A. and M.); (ā) A. 'attend to': M. 'appear' be distinguished' (yet A. 7. 42. 4: 10. 31. 18); (pra) 'know', 'make known': M. 'become known', 'appear' (also A. 6. 61. 13: 1. 186. 9); (vi) 'perceive'; 'decide': M. 'seem'; (sam) 'perceive at the same moment': M. 'to be agreed'. 51. 7 'Thy thunderbolt is seen (cikitṛē) in thy hands'. 186. 9 'For their majesty are they well-known (prā cikitṛē): 10. 91. 4 'Thy approach was observed (ā cikitṛē) as that of the Ushas'. 10. 30. 6 'Of one mind are they, and of one thought'. (sām jānate mānasā sām cikitṛē).

From the examples cited, it might seem that the middle was

used in a passive sense 'is seen', 'appear': but we find these meanings occurring not uncommonly in the Active. This root has therefore developed a double signification out of its original notion. The Middle would be expected to be found oftenest in the more subjective and intransitive sense: and this is true; while the other sense does not preclude the employment of the reflexive.¹⁾

10) *cud* 'sharpen': 'urge on'; M. 'bring near', 'quickly procure': 'hasten'. The meaning of 'bestow', 'procure' is also found in the Active: 7. 74. 2 'You are possessed, leaders, of marvelous wealth: bestow it (codethām) upon him, who sincerely praises you'.

11) *tarp* 'enjoy': Caus. A. 'satisfy', 'appease': M. 'appease'. 85. 11 'Appease (tarpayanta Co.) with your powers the desires of the singer'.

12) *dyut* 'shine': Middle only in perf., part. and causative.

13) *drā* and *dru* 'run': 10. 55. 5 'The moon, that runs her course (dadrānā) in the circle of the many'. Similarly 10. 148. 5.

14) *nakṣh* 'reach': 'arrive at': 33. 14 'The dust reached to heaven' (nakṣhata). And so oft in Active and Middle without any apparent distinction.

15) *naç*, which corresponds almost exactly in meaning with *aç* and more or less with *nakṣh*, shows the same want of distinction between the Active and Middle, 123. 11 'For other dawns than thou do not reach us' (naçanta). cf. Act. 2. 23. 8 'Let not the wicked attain (naçat Co.) high prosperity'.

16) *bhṛ* 'struggle' — alike in Act. and Mid.

17) *bhṛāj* 'shine': 5. 61. 12 'Who shine resplendent (bhṛāj-ate) in their chariot'. cf. Act. 66. 6 'When he shines (abhrāt) with wondrous lustra'.

18) *mar* 'die' 91. 6 'If thou (Soma) wilt, we shall not die' (marāmahe). 7. 104. 15 'May I this day die (mūrīya), if I am a spirit of ill, or if I have ever deprived the life of any man' cf. Act. 191. 10, 11 'Verily that adorable sun never dies (marāti), nor shall we die' (marāma).

1) Grassmann under the root *ci* remarks: „Beide Begriffe ‚Sehen‘ ‚Scheinen‘ sind wesentlich eins, wie ja das Scheinen der Sonne und des Feuers vielfach als ein Sehen, und das als ein vom Auge ausgehendes Strahlen aufgefasst wird. Vielfach wird es dann auf das geistige Sehen übertragen“.

19) *yāc* ,address': ,solicit': 10. 22. 7 ,We beseech thee (yācāmahe) for wealth". cf. Act. 8. 1. 25.

20) *yudh* ,fight'. In RV. is the Active nearly three times as often found as the Middle: while in classical Sanskrit it occurs only as a deponent.

21) *raksh* ,protect'. In RV. the Middle is found almost half as often as the Active. In the later Sanskrit, this verb is alone active. It may be observed that the Middle is predicated without exception of the gods: e. g. 4. 53. 4 ,The divine Savitar, unrestrained, illumining the regions, protects (rakshate) the righteous acts of men".

22) *ran*: ,delight, or find pleasure in'. 7. 57. 8 ,May the Maruts delight in this our ceremony" (raṇanta). Except in the Causative, the Active is generally found in this sense.

23) *rā* ,give', ,bestow': thrice as often in Middle as Active; 2. 26. 2 ,Grant us (rāsva) to behold a thousand years". 7. 32. 18 ,If I were lord (īṇya) of as much wealth as thou, Indra, then would I support (didhisheya) my worshippers, dispenser of wealth, and not lavish (rāsiya) it upon wickedness". With few exception only spoken of the gods. cf. Act. 2. 11. 13, 14 ,Thou grantest (rāsi) the wealth we desire; thou *grantest* a habitation etc."

24) *var* ,inclose', ,hem': 5. 4 ,Whose enemies check (vṛinate) not his course". 5. 52. 9 ,Who may resist the withering might of that Indra?" (varāte). This meaning occurs seldom in the Active: e. g. 3. 34. 3: 4. 2. 9. 5. 45. 1 ,The divine sun has risen and set open (āpāvṛita) the doors of the habitations of men". cf. Act. 6. 62. 11 ,Te, of brilliant gifts, open (vi vartap) to the singer the firmly closed stable of cattle"

25) *ṛi* ,lie', ,lie down'. In classical Skt. only Middle, and in RV. occurs but 8 times in the Active.

26) *ṣuc* ,shine': generally said of Agni, and quite as often Middle as Active.

27) *ṣu* ,increase': ,prosper'. ,He protected by Indra, is unresisted and is prospered by men" (or, ,prosper through the help of man" ṣuṣuve). In the finite verb, this is the only example of the Middle.

28) *sad* ,sit', ,sit down': in Active, 200 times, in middle 23 times in RV. 1. 25. 10 ,Varuṇa has taken up his abode (ni

sasāda) in our houses*. 1. 25. 13 „His spies sit down around“ (ni śedire pári).

29) *sap* „honor“, „worship“, 7. 83. 8.

30) *sah* „conquer“. In the class. Sanskrit only exceptionally Active. In ṚV. the Active forms nearly as numerous as the middle (cf. yudh). 10. 34. 9 „Without hands, they overcome him (sahante) who has“. cf. Act. 132. 1 „May we overcome our enemies“ (sāsāhyāma).

31) *sādā* „succeed“, „prosper“ 8. 19. 10 „He whose sacrifices thou presidest over, prospers“ (sādhate): cf. Act. 94. 2 „Who rightly honor the gods, he has success“ (sādhati). Yet for the most part, the Active is causative in its signification.

32) *star* „strew“, „overthrow“ 129. 4 „For no enemy prevails against you (starate): thou prevailest over (stṛiṇoshi) every enemy“. Only in this sense is the Act. and Mid. alike found.

33) *stū* „praise“. The middle forms are all passive except stushe 1. per. sing., and āstoshi occurring about 30 times, and always trans.: 46. 1 „Açvins, I praise you“ (stushe: Sāy. stōmi). 6. 62. 1 „I praise the two leaders of heaven“ (stushe: Sāy. āhvayāmi).

34) *syad* „flow“, „run hastily“. The simple verb is but once found in the Active.

Reviewing this list of verbs, in respect to their general meaning, we note the following: 1) *intransitive verbs* denoting, „thrive“, „approach“, „shine“, „run“, „hasten“, „rejoice“, „flow“, „sit“ — the same fluctuation in use and occasional employment of the reflexive by such notions are not uncommon in other languages, and such instances frequently occur in the Old English writers: such Middles in general may be viewed as direct reflexives, at times the root being conceived as transitive, at times as intransitive. 2) *transitive verbs* denoting „reach“, „attain“, „obtain“, „beseech“, „honor“, „worship“, „conquer“, „overcome“, „check“ — by all of which ideas, the action may, or may not, be conceived as taking place in the interest of the subject. 3) *transitive verbs* denoting „sing“, „praise“: such roots oftentimes occur in 1. p. s. Middle, where it is difficult to discern a distinction, and the reflexive upon the subject is most vague: under arc, gā, stu, such instances have been referred to the subjective Middle. On the other hand, a larger number of

roots denoting ,procure', ,give', ,protect', ,guard' (see *raksh*, *rā*: and with these compare *varsh* in sense of ,give liberally', and *van* in one of its significations', ,to procure for another' seldom ,for one's self') occur in the Middle for the most part *only in the 2. p. sing. imperative*. It is to be observed in the case of these latter verbs, that in these meanings, they refer to gods, or divine beings, in the bestowal of gifts, and in the protection of man. These instances can, then, be also classified under the so-called Subjective, or Dynamic Middle: ,give us wealth' (*nas rayīm rāsva*), i. e. from your abundance, or power.

Sometimes it happens, that certain stems take exclusively the middle endings without denoting any especial distinctive sense: e. g. *han* ,kill' is Parasmaipadin with but one exception, where ,sam hananta' (7.56.2) is used in a reciprocal meaning: another stem *jighna* is exclusively Âtmanepadin, and the two forms occur in the same connection, for example: 6. 75. 13 ,Whip, with which the skilful charioteer lashes their backs (*jañghanti* 5), and lashes their thighs (*jighnate* upa). For the most part, however, a distinction in meaning is peculiar to a certain form of the stem: e. g. *kshi* A. *kshina* M. *kshīya*: *jyā* A. *jīyna* M. *jia*: *ram* A. *ramṇa*, M. *ram* etc.

So do we find certain peculiarities in the employment of the active and middle inflection among the tenses. The perfect Active has often the reflexive signification, while the other tenses throughout observe the proper distinctions: *nam* A. ,bends': M. ,bends himself', ,bow', 2. 33. 12 ,As a son before his father's greeting, so bow I (*nanāma*) before thy approach". 48. 8 ,All creatures bow themselves before her glance" (*nanāma*). *çad* 2. 20. 4 Indra I praise (*stushe*), him I glorify (*grīnishe*), by whom they of old triumphed" (*çaçādus*). Compare a like use of the perfect Active of *pan*, *rabh*, *bhi*, *vart*, *vand*, *vaksh*, *ead*: *mars*, *pad*.

Again, we find perfect deponent forms, while otherwise the verb is only inflected in the Active: e. g. in *krand*, *dhanv*, *çap*, *pā*, ,drink': *arh*, *inv*, *āp*, *pish*. *rish*.

A still larger class of verbs, occur in the Middle only in the part., where the reflexive action is least of all observable: *khan*, *kruç*, *tvaksh*, *dañç*, *dī*, *dra*, *dharsh*, *nart*, *nid*, *barh*, *bhid*, *pruth*, *yā*, *vas* ,tarry', *vish*, *çram*, *çvid*, *stubbh*, *svap*, *hins*: *tard*.

C) Verbs which take the *Ātmanepada* only in connection with prepositions.

Certain verbs admit the *Middle* only in conjunction with certain prepositional particles. The following will not include all roots which may occasionally or accidentally be found in the *Middle* ¹⁾ only when compounded with prepositions, but for the most part only such which undergo a change in their original signification, and have thereby assumed a special meaning.

1) *am* 'to be harmful': M. (sam) 'to unite with another for the purpose of robbery'. 8. 53. 8 'With thee do I ally myself (ame) desiring the booty of horses'. (abhi) 'attack' 189. 3 'May thy plagues attack (amanta) lands where no Agni is found to protect.

2) *ar* 'set in motion': (sam, abhisam) 'hasten together, encounter': also with vi, ā, ni, ud, with the usual reflexive meaning.

3) *arc* 'sing': (sam, abhi) 'glorify', 'praise'.

4) *arh* 'deserve': M. (pra) 'excel in worth' 10. 92. 11 'Tvashtar, the god who gives possessions, the Ribhukshes, Rodasi, Maruts and Vishnu are worthy of all praise' (ahire).

5) *as* 'throw': (āvi) 8. 16. 3 'This Indra scatters (āse vi) hostile hosts, all slays all adversaries'.

6) *i* 'go': (abhi) 'attain', 'hit': (apa) 'go away': (nis) 'come forth': (pra) 'meet hostilely': (sam) 'encounter', 'assemble': yet the simple verb occurs in 127. 3 'Victorious he goes forward, and does not yield' (ayate, in sense of anu ayate; cf. 2. 24. 5 'set open the gates of rain' varanta, where vi varanta is expected — cases of the omission of the preposition).

7) *iksh* 'see': (abhi) perceive.

8) *kruç* 'scream': M. (sam) raise simultaneously a cry' 4. 18. 6 *króçamāna*.

9) *khyā* 'behold': M. (sam) 9. 62. 7 'He belongs to the company of the adityas' (akhyata).

1) Such are: *aj* (nis, ud, upa) 'drive', 'drive out' etc.: *īlkh* (pra) 'swing': *krand* (anu) 'cry out': *ji* (vi, parā) 'conquer': *tak* (nis) 'shoot': *tud* (ni) 'thrust': *çush* (ā) 'pant': *saj* (ā) 'attach to': *myaksh* (sem, ni) 'adhere to': *spar* (apa) 'alienate': *smar* (prati) 'call to mind': *har* (= bhar) (pari, vi, pra) 'bring': *dar* (ā) 'burst': *dhāv* (ni) 'rub off': *naç* (ni) 'disappear': *piçh* (sam) 'break in pieces': *riç* (ā) 'graze'.

10) *gam* ,go': Although the simple verb is found often in the Middle in Epic, yet never in the R̥V. Here, too, almost all the instances are found in connection with *sam*, in sense of ,to meet' either in a friendly or hostile manner: 6. 54. 2 ,May we by the favor of Pushan Meet (*sam gamāmahe*) with the man, who may direct us to the house (where our goods are secreted), and say, ,verily these are they'. Besides *sam*, we find this verb only once with *ud* ,go up together' 8. 69. 7, and once with *ape* ,entered' 6. 51. 16.

11) *car* ,go': M. (*sam*) ,wander together': (abhi vi) ,come'.

12) *tir* (= *tar* act.) ,set over': M. (*pra*) ,advance', ,promote', ,lengthen': intrans. ,prosper'. 10. 107. 2 ,They lengthen their term of life' (tirante). cf. Act. *tārishat* 1. 25. 12 ,May Varuṇa prolong our lives'.

13) *dā* ,give': A. and M. (*ā*) ,take', ,receive'. The active form in this sense is confined to the imperf. *ādam*, *ādas*, *ādat* (= *ā* — *adam* etc.) The simple Middle, or joined with other prepositional particles, retains the original meaning of give' and is used as the passive. But once is the simple root found in the sense of ,receive' in 40. 4 ,He who presents (*dādāti*) to the priest wealth fit to be accepted, receives (*dhatte*) inexhaustible abundance'. But the omission of the preposition occurs elsewhere: cf. *ayate* (anu) 127. 3 and *varanta* (vi) 2. 24. 5.

The idea of ,receive' naturally prefers the reflexive form, and hence *dā* *ā* in R̥V. for the most part, and exclusively in later Sanscrit is *Ātmanepadin*. (Pāṇini) 1. 3. 20: *da ā ātmi*. 5. 29. 2 ,He grasps (*ādatta*) the thunderbolt, wherewith he destroys Ahi, and sets the waters free'.

14) *març* ,touch': M. (*pari*) ,consider': (ud) ,lift up': (abhi) ,touch'.

15) *rabh*: M. (*ā*) ,lay hold of' 3. 53. 2 ,I lay hold of (*rabhé*) the skirts of thy robe, with sweet-flavored commendations, as a son clings to the garments of a father'. (*prā ā*) ,seize hold of' 6. 75. 5: (*sam*) ,obtain'.

16) *riç* ,let go'; ,leave': M. (*ati*) ,excel': (ud, pra, vi) ,surpass'. 6. 30. 1 ,Indra surpasses (*pra ririce*) heaven and earth'. 102. 7 ,Thy praise extends over (ud *ririce*) a hundred, yea a thousand people'.

17) *ruh* ,grow': M. (ā) ,obtain' 51. 12 „So that thou attainest imperishable fame in heaven" (rohase): (ann) ,spring up'.

18) *vap* ,sow', ,scatter': ,throw'. If we except *vapate* 164. 44 „One of them when the year is ended, shears the ground", according to Sāyana, who derives it from *vap* ,shear', all the other middle forms occur with *adhi*, *abhi*, *ā*, *ni* in the peculiar sense ,adorn'; ,distribute': 92. 4 „Ushas displays herself (*vapate adhi*) like a dancing girl". 31. 9 „For thou, Agni, distributest all riches" (*upishe ā*).

19) *varsh* ,rain', ,pour': M. (ā) ,drink copiously': (ud) ,bestow liberally'. 6. 47. 6 „Drink copiously (*vṛishava ā*) at the noon-day meal".

20) *riç* ,come', ,enter'. In Active, as well as in Middle only in connection with prepositions, excepting 10. 136. 2 „They go upon the track of the wind, whither the gods have gone" (*avikshata*). In the Active, this verb is almost exclusively joined with *ā* in the sense of ,enter': in the Middle, it occurs 11 times with *ni*, ,turn in', ,go to rest': ,go to ruin' 191. 4 „The wild beasts had retreated to their lairs" (*ni avikshata*): with *sam* only twice (10. 56. 1, 10. 55. 2) in the sense of ,unite', which combination occurs also once in Active in like sense. so the Middle appears once with *ā* in the active sense 10. 85. 29.

21) *çās* ,instruct': M. (ā) ,implore', ,supplicate' 30. 10 „We implore (*çāsmāhe ā*) thee for favor" cf. Act. in 31. 14 „Thou instructest (*çāssi*) thy disciple". Yet in 9. 99. 5 the Middle in reflexive meaning ,instruct' occurs, and in 9. 102. 5 without *ā*, although the RV. reads *āçāsata*.

22) *sī* ,bind': M. (vi) ,untie', ,deliver from' either figuratively, or as direct reflexive. 25. 3 „We turn (relax) thy mind (*sīmahi vi*) to mercy, as a charioteer (loosens) his bound steed".

23) *sthā* ,stand': M. (vi) ,spread', ,extend': (*upa*) ,approach': (*sam*) ,meet together': (*ava*) ,go down', ,fall into' 10. 48. 5 „I am Indra, never does man win spoil from me, nor do I ever fall a prey to death" (*tasthe āva*).

24) *hnu* ,deny'; ,remove': M. (*apa*) ,disregard' 138. 4 „I never disregard (*hnuvé*) thy friendship".

IV. Deponents.

The majority of the verbal roots are both *Ātmanepadin*, and *Parasmaipadin*: of such occur in the *Ṛig-Veda* 221, while 180 are found only in the Active, and 70 only in the Middle. These so-called Deponents we will here briefly enumerate, noting at the same time the tenses in which they appear:

ās (pres.) ,sit', ,sit down': rarely with accus. ,sit on' (a bench, straw): both in Hom. and *ṚV.* oft in sense of ,tarry', ,linger', ,rest'. Cf. Greek *ἵσθαι σέλω* with *barhir na āstām āditiḥ*.

i (pres.) ,hasten': generally ,request', ,wish for'. 6. 58. 2 ,The gods move onward (*Iyate*) beholding all creatures". 6. 55. 1 ,We seek riches from thee" (*Imahe*).

idh (indh) (pres.) ,kindle': ,inflamed always of Agni.

iḍ ,supplicate' (pres. 4. pf.). The object is always a god, or divine being.

iç (pres. anapf.) ,have the rule over', ,possess 6. 75. 10 ,May no evil person obtain the rule over us" (*Içata*).

ūh (pres., pf., Aor.) ,notice': ,heed'.

edh (pres.) ,prosper': *kam* (pres.) ,desire': ,long for'.

kā (pres., pf.) ,seek to acquire' 25. 19 ,In want of help do I seek for thee" (*ā cake*). *kshad* (pres.) ,to take to one's self' (as food) 25. 17 ,Together let us sing anew, since the sweet offering I have brought, thou as *hotar* takest to thyself' (*kshadase: Say. açnasi*).

ksham (pres., pf.) ,be merciful'. 2. 29. 2 ,As dispenser, show your mercy (*kshamadhvam*).

krap ,lament': ,implore'. St. *kṛipāya* (Grassman) is better perhaps referred to a denominative form from *kṛipā* ,sympathy'.

garh (pres.) ,complain'. *gāh* (pres.) ,dive', ,plunge'. 127. 4 ,He penetrates (*pra gāhate*) and devours the wood with his flames".

gu (pres. redupl. st.) ,praise'. *gras* (pres.) ,devour'.

jar (pres.) ,sing': ,celebrate' 2. 2 ,With songs do the singers, *Vāyu*, worship thee" (*jarante*).

tuç ,drip', ,flow' (pres.). 70. 10. 9 ,To Indra thou hastenest" (*toçase*).

trā ,guard' (pres., pf., Aor.) 2. 29. 6 ,Save (*trāsya*) us, o ye gods, save us from falling into the pit".

day ,distribute': ,share'. 2. 18. 6 ,Since thou distributest food' (dayase). Cf. *ῥαίωμαί κῆτα* Od. 15. 140; 10. 80. 2 ,Agni destroys (dayate) many Vṛitras. Cf. *Ἐκτορα κῆσι θῶκε ῥαδάσθαι* Il. 23. 21—7. 23. 5 ,Alone among the gods have you sympathy for mortals'. Cf. *ῥαίεται ἦτορ*.

dhav (pres., impf.) ,run', flow. 7. 18. 15 ,Commanded by Indra, have these Iṛitsus like pouredout water descended'. (ád-havanta).

nabh ,burst' — only nábhantām 3. plu. imper.

nas ,come to', associate with' (pres., aor.). 9. 71. 3 ,Pressed by the stones, he is purified (pavate) in both arms, mingled with water he behaves like a steer (vṛishyate), by the song is he moved (vepate), he exults (modate), he eagerly comes (nasate), he prospers (sādhate), he washes himself (nenikte) in the waters, he accomplishes successfully the offering' yajate).

nādh (part.) ,implore for help'.

nīṣ (pres., imperf.) ,kiss': ,greet'.

nī (pres.) ,wash one's self' (see nas).

pat (pres.) ,rule' 7. 45. 20 ,For he alone possessest all earthly treasures' (patyate = potitur).

pyā (pres.) ,swell'. 10. 18. 1 ,Increasing (pyāmanahā) in wealth, may your mind be pure and clean'.

pru (*plu*) (pres.) ,swim' 10. 155. 3 ,That plank that swims (plavate) there in the rivers, with no man upon it, seize it, hard hearted, and upon it go far hence'. (abhi, hasten to'.

bādḥ (pres., imperf., pf., aor.) ,remove': ,repel' 24. 9 ,drive far away (bādhasva) the Nṛitti'. 2. 23. 5 ,Thou repellst from him (vé bhādase) all evil diseases'.

bhand (pres.) ,shine': ,be friendly'.

bhikṣh (pres.) ,wish to obtain'. 2. 28. 1 ,I implore (bhikshe) the favor of Varuṇa'.

bhresh (pres.) ,fail': ,waver' — elsewhere both Act. and Middle — only in RV. in 7. 20. 6 ,That people go not astray (bhreshate), nor come to destruction etc.'.

manḥ (pres., impf.) ,give': ,spend'. 11. 3 ,Indra generously bestows (manhate) gifts upon the singers'. So always predicated of the gods.

man (pres., impf., fnt aor.) ,think' 8. 93. 5 ,When thou, o great and true hero, ponderest (manyase), ,I shall not die', so is

that also true of thee". 7. 88. 2 „Then as I approach the countenance of this Varuṇa, do I deem it (mansī) the shining face of Agni".

mud (pres.) „rejoice" (for example see *nas*).

yād (part.) „to go in company with" (C.)

rapç (pres., pf.): (pra) „extend" 6. 18. 12 „Over heaven and earth extends (rarapçe) the majesty of the grand and great". (vi) 10. 113. 2 where Sāyana makes *virapçate* = *stānti*.

vanc (pres.) „hasten forward". (See under passive).

vas (pres., impf., aor.) „clothe one's self".

vij (pres., pf., aor.) „flee hastily away".

vidh (pres.) „obtain". 8. 9. 6 „That, Vatsu obtains not here by song". 7. 7. „A good song of praise for Indra, I do not find here" (vindhe). Otherwise BR. and Grassmann: „to be in want of a thing" = *viduor*. *Mṛukta* 6. 18: *nāsyā tairvindāmi samāptim stuteḥ*. To this explanation Roth remarks: „vindhe führe ich auf W. vidh (vyadh) zurück mit mindestens eben so vielem Rechte, als die comm. darin eine Form von W. vind sehen".

vip (pres., pf.) „tremble". is Active.

vyath (pres.) „shake": „to be loose" 6. 54. 3 „Rūshan's wheel is not shattered, nor does its box fall (*padate*), nor is its rim loose" (*vyathate*).

çam (pf., Aor.) „busy one's self". 7. 3. 2 „He has brought offerings, engages himself (*çaçamé*) in holy works".

çvanc „bow one's self". (The caus. sometimes Act.) 10. 143. 6 „Rise up, and bow thyself not".

sev (pres.) „enjoy". Only in forms *seve*, *sevate*.

sku (intens.) „cover": „guard", „protect". 6. 47. 16 „Indra, thou protectest (*coshkūyāte*) the tribes of men".

spardh (pres.) „fight": „vie".

smi (pres.) „laugh": „smile".

svād „delight one's self" — only in 9. 68. 2 — cf. *ῥομαι*.

svid (pf. part.) „sweat". *har* (pres.) „to be angry".

hā (pres., impf., Aor.) „go", „yield". 5. 32. 9 „Indeed these two gods retreat (*jihate*) for fear before Indra's might". 7. 71. 1 „Night yields, (*jihite*) to her sister the dawn". (ud) „spring up" (of plants) (vi) „open", „burst asunder" (of mountains).

has (pres.) „vie": „run for the prize". The Causative is also Active.

The following deponents have occasional active forms.

arj (rāj) (pres.) ,press forward', ,strive'.

caksh (pres., impf., pf.) ,see', ,look', ,behold', generally with the sense of superiority ,took down upon', as of the gods. 164. 44 ,The three look down (vi cakshate) upon the earth". 6. 26. 2 ,He looks upon (cashte, i. e. looks to thee for help) thee, when lifting up his fists, he is fighting for his cattle". — The meaning of appear' is not to be viewed as passive, but in the sense of ,look out', ,look forth', which gives a more vivid picture than the passive: e. g. 10. 96. 6 (cf. look, in such expressions as ,How pale she looks").

cyu, ,hasten'. 48. 2 ,These dawns ,bringing horses and cows and all-bestowing have hastened to shine" (cyavanta).

nu (pres., impf., Aor.) ,cry': ,bellow': ,salute', ,applaud'.

vand (pres.) ,praise': with a few perf. act. forms.

var (pres., impf., Aor.) ,choose': stem vara is found 4 times in the Active. 12. 1 ,Agni we choose (vrinīmahe) for our messenger".

rabh ,seize for one's self: enjoy (pres., pf., Aor.).

The following isolated forms occur: *jṛimbhate* (jṛambh ,gape'): *pāpaje* (paj, ,to flee through fright). *pīpide* (pīḍ ,to be pressed'). *lebhire* (pf. of labh = rabh). *lipsata* (lip = rip ,disappear'). *layantām* (li = rī ,to slink away and hide'). *rambate* (ramb to hang loose). *vāvakre* (pf. vak ,roll'). *veviyate* (intens. vī ,tremble'). *avradanta* (impf. vrad ,become weak' Mir. 5. 16). *ciñkte* (ciñj ,whirr' of the bowstring). *jéhamāna* (jeh ,yawn'). *çūcujāna* (çuj?).

Only a few of these roots occur in other tenses than the present. These present middle forms might be further increased by about 30 denominative verbs. Where other tenses occur, the Active most commonly appears, at least, in a few forms. But few of the verbs enumerated above, if indeed any, need be considered as pure deponents: i. e. Middle in the strict active signification. We have the proper deponents forms most clearly in the perfect middle, where the other tenses throughout hold to the voice-distinction. Some of these peculiarities of the perfect Middle we have already noted in a previous section, and among the so-called deponents we note similar uses: e. g. in the case of *cyu* 4. 30. 22 ,Slayer of Vitra, thou art the same, the lord of cattle, who castest down all these" (cicyushe). 8. 56. 25 ,That which the

Vitra slayer has accomplished (cucyuvé), both new and old, announce in the assembly^a. In the present and Aorist on the other hand is found only the intrans. or the direct reflexive meaning: 48. 2 „These dawns, bringing horses and cows, and allbestowing, have hastened to shine“.

Many of the verbs which occur only in the Middle in the Rigveda are found elsewhere in the Active as well; e. g. *gras*, *bhresh*: on the other hand, oft verbs, which in the later literature occur only as deponents, show more or less active forms in the Rigveda: e. g. *yudh*.

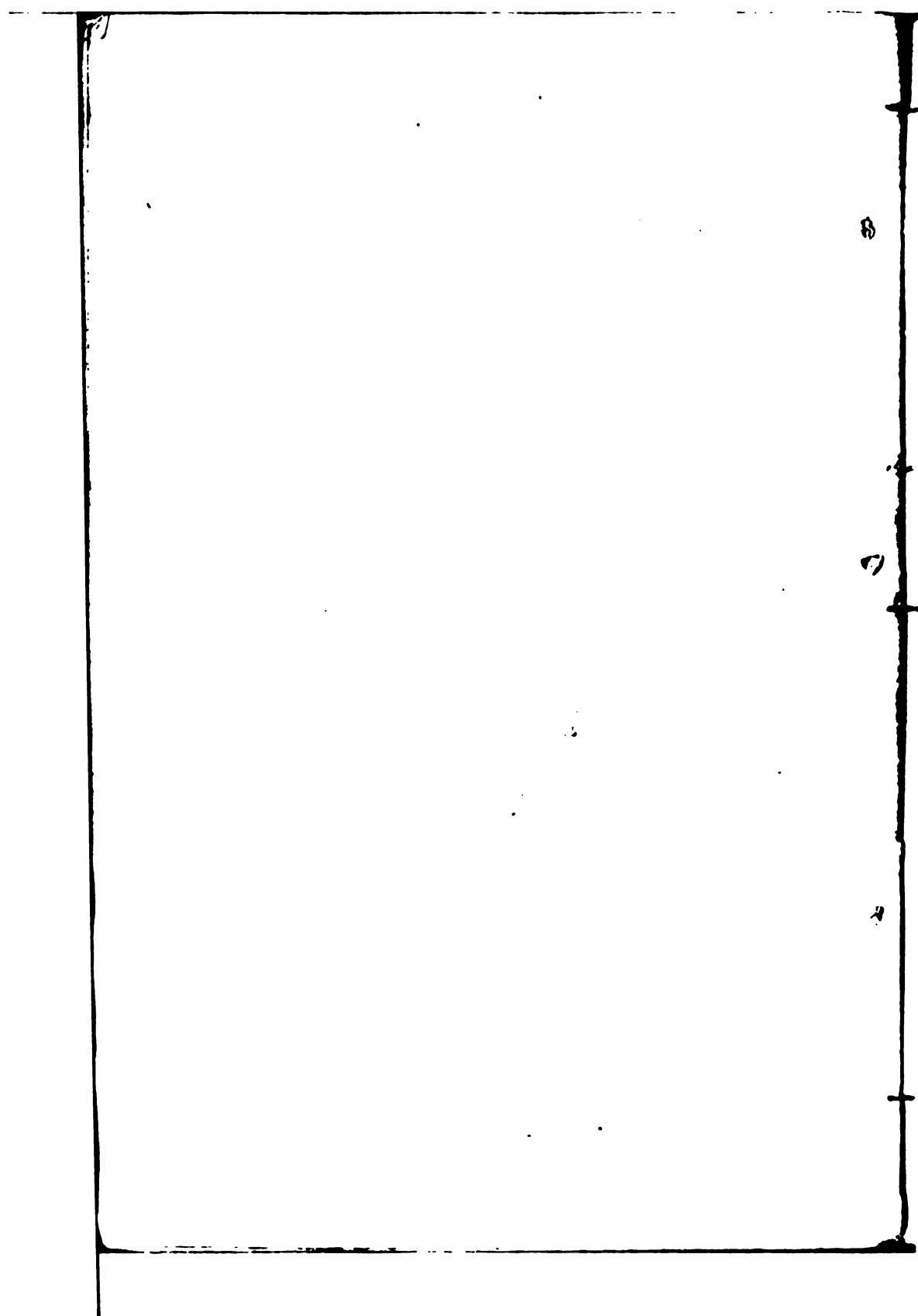
Biographical Sketch.

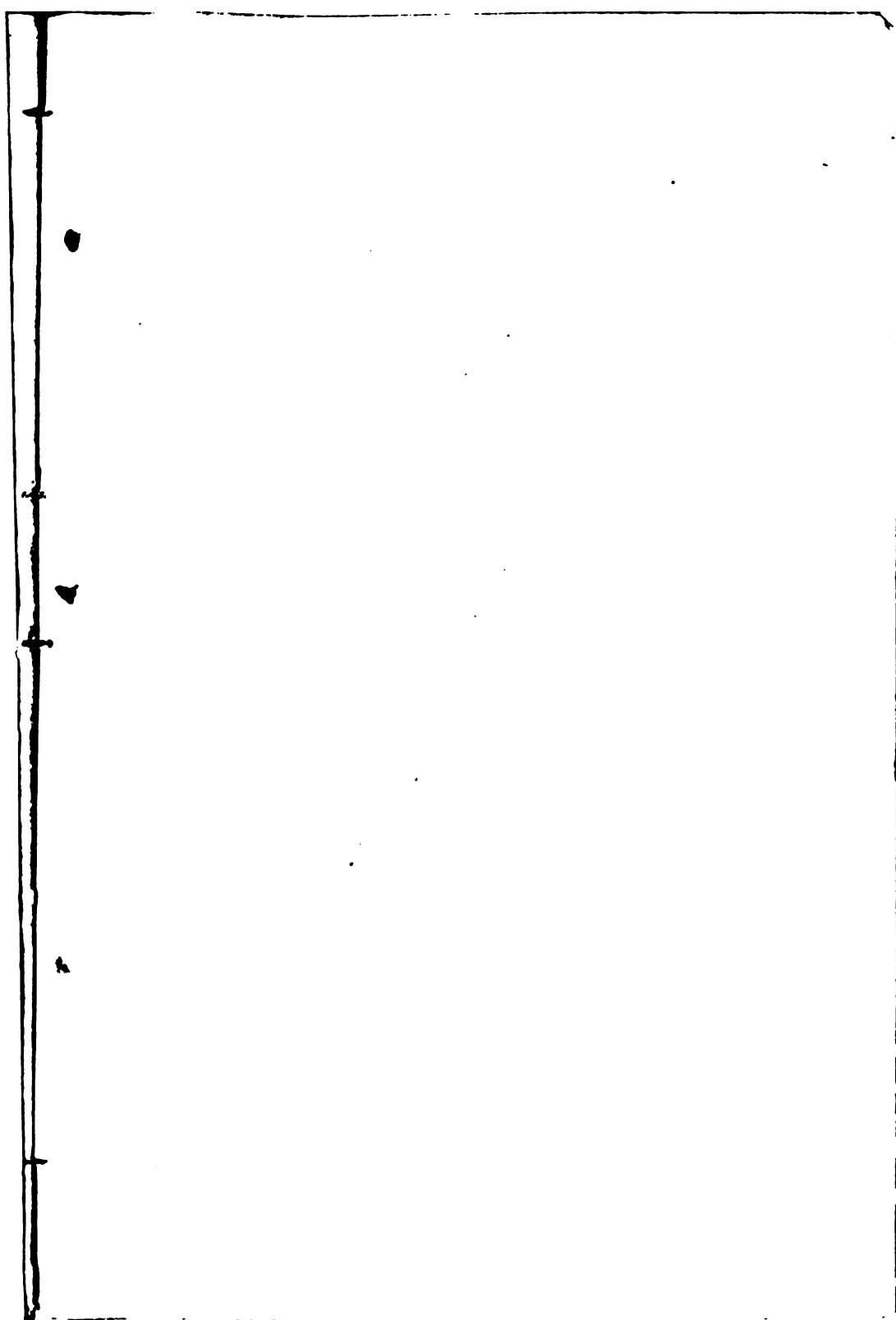
I was born in Granville, Nova Scotia in 1851. Preparing myself for college by private study, I entered Acadia in 1869 and graduated therefrom in 1873. In the following year I became a member of the Junior class of Harvard University, receiving my degree in 1876, and the degree of Master of Arts in 1877 from Acadia College.

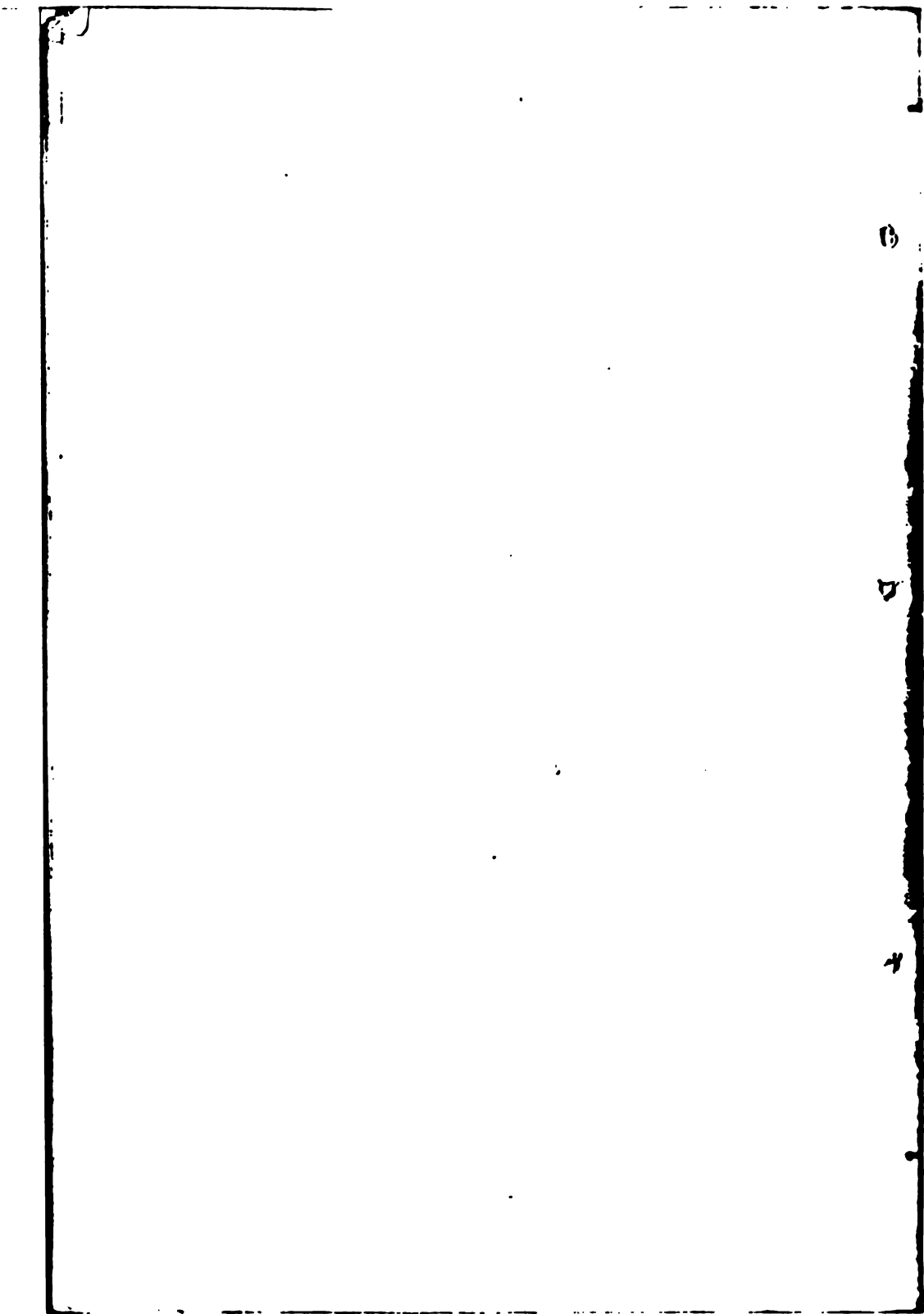
The years 1877—78 were spent in teaching as Head Master of Amherst Academy; and for three years (1879—82) I fulfilled the duties of Principal and Teacher of Classics in Woonsocket-High School Providence R. I.

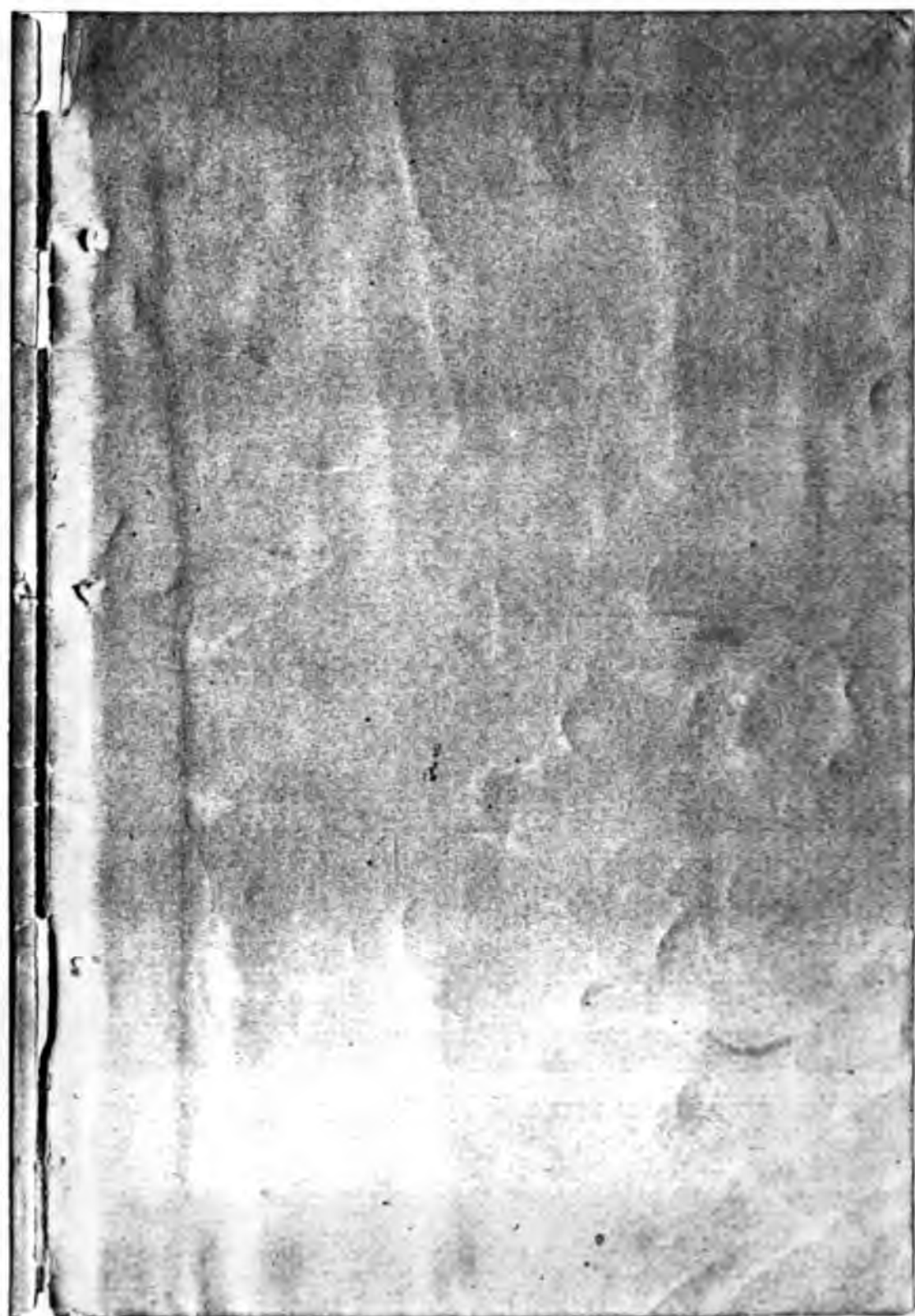
Since that time I have pursued the study of Greek, Sanskrit and Latin for more than two years at Leipzig University. Here I have attended the lectures of Profs. Curtius, Windisch, Lange, Ribbeck, Lipsius and Brugmann.

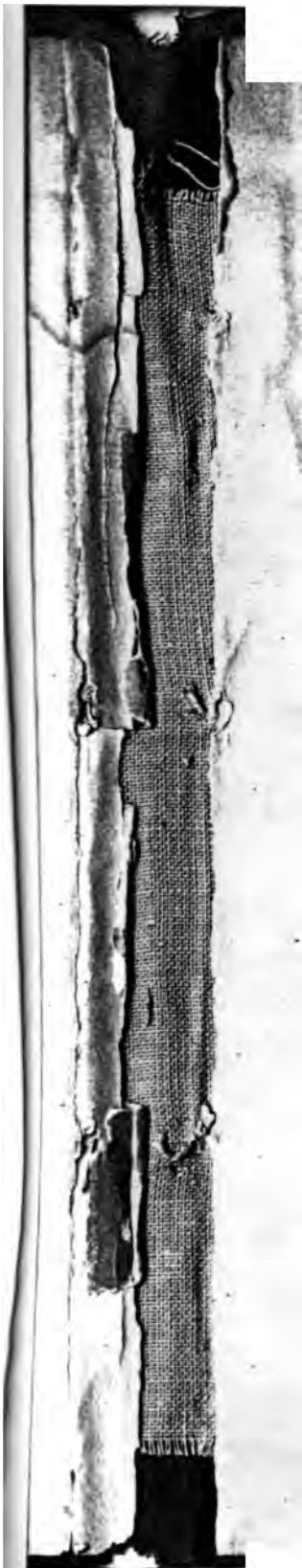
Especially am I indebted to Profs. Windisch and Curtius for their invaluable instruction and interest in the prosecution of my studies.











A FINE IS INCURRED IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW.	
NOV 12 1971 ILL	3507663
STALL STUBBED CANCELLED	BOOK DUE-WID JUN 22 1978
BOOK DUE-WID 6573683 MAY 15 1979	6479042 JUN 5 1979
CANCELLED BOOK DUE-WID 6573683 APR 23 1979	CANCELLED BOOK DUE-WID 6479042 JUL 25 1979
BOOK DUE-WID 6573683 MAY 15 1979 CANCELLED JUL 22 1979	

